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**A COMMENTARY ON THE  
PRAYER BOOK.**



A  
COMMENTARY  
ON  
THE PRAYER BOOK,  
FOR THE USE OF OVERWORKED PASTORS AND TEACHERS,  
IN THE CHURCH AND SCHOOL



BY THE  
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## PREFACE.

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IN the present day there is scarcely any duty which falls to the lot of the Clergy, and Teachers of our Sunday and Day Schools, which can compare in importance with that of imparting to the young a sound and correct understanding of the Book of Common Prayer. This duty is so generally recognised as to need no proof, but how to discharge it is not so easy of solution. The Clergy complain that their multifarious pastoral labours prevent them from devoting sufficient time to the preparation of lessons on the Prayer Book and kindred subjects, teachers in Day Schools allege the same hindrance from the excessive pressure of the requirements of the Committee of Council on Education, and Sunday School Teachers plead the little time they have for study after the ordinary work of the day is over ; and it does not require a very large experience of mankind to see how just these statements are. It is clear, then, that, if busy pastors and teachers are to give lessons on the Prayer Book at all, a simple and inexpensive manual should be within their reach which will enable them to instruct, not entirely off-hand, but with comparatively little preparation. The

greater portion of the present Commentary has actually been used by the writer in the way described for the last twenty years in the midst of hard and continuous work, and it is mainly on account of the repeated testimony which he has received of its value from those who have been under his charge that he now offers it in a complete form to his brethren and sisters engaged in the work of the Church. It is what it professes to be, a Commentary on the Prayer Book after the fashion of a Commentary on the Bible, and when the Teacher needs an explanation of any particular passage in any part of the Liturgy he has only to open the book at the passage, and if, in the judgment of the writer, any remark upon it is needed the remark will be found.

The two Appendices, A and B, contain matter of great importance to those who would judge of the Prayer Book in the light of questions of the day, and will be found useful to those who have some leisure to prepare lessons carefully for the more advanced classes.

# CONTENTS.

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	Page
The Preface . . . . .	I
Concerning the Service of the Church . . . . .	6
Of Ceremonies . . . . .	11
The Order how the Psalter is to be read} . . . . .	14
The Order how the rest of Holy Scripture is to be read . . . . .	15
Proper Lessons for Sundays and Holy Days . . . . .	16
Proper Psalms on Certain Days . . . . .	17
The Calendar . . . . .	17
Rules respecting Moveable Feasts and Holy Days . . . . .	31
A Table of all the Feasts throughout the Year . . . . .	31
A Table of the Vigils, Fasts, and Days of Abstinence . . . . .	33
The Order for Morning and Evening Prayer . . . . .	35
Order for Morning Prayer . . . . .	38
Order for Evening Prayer . . . . .	67
The Athanasian Creed . . . . .	75
The Litany . . . . .	79
Prayers and Thanksgivings on several occasions . . . . .	85
Thanksgivings . . . . .	92
The Collects, Epistles, and Gospels . . . . .	94
The Holy Communion . . . . .	152
Public Baptism of Infants . . . . .	186
Ministration of Private Baptism . . . . .	198
Baptism of such as are of riper years . . . . .	199
The Catechism . . . . .	200
The Order of Confirmation . . . . .	203
Form of Solemnization of Matrimony . . . . .	208

	Page
Order for the Visitation of the Sick . . . . .	214
Communion of the Sick . . . . .	221
Order for the Burial of the Dead . . . . .	222
Churching of Women . . . . .	227
A Commination . . . . .	229
The Psalms of David . . . . .	232
Forms of Prayer to be used at Sea . . . . .	239
The Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons . . . . .	240
Form and Manner of Making of Deacons . . . . .	246
Ordering of Priests . . . . .	250
Consecration of Bishops . . . . .	254
Service for the Queen's Accession . . . . .	256
APPENDIX A.—Revisions of the Prayer Book . . . . .	257
The Thirty-nine Articles . . . . .	258
APPENDIX B.—The Canons of 1603 . . . . .	279
Forms of Prayer in Public Worship . . . . .	300
Confirmation . . . . .	301
Of the word Priest . . . . .	304
Of the word Altar . . . . .	305
Symbolical Signification of the Vestments and Colours . . . . .	308
Confession in the Church of England . . . . .	310
Explanation of certain Ecclesiastical Terms . . . . .	315
The Shape of our Churches . . . . .	317
List of the chief Early Christian Fathers . . . . .	318
List of the principal Commentators on the English Prayer Book . . . . .	318
Dissenting testimony to the value of the Prayer Book . . . . .	319

# A COMMENTARY ON THE PRAYER BOOK.

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## THE PREFACE.

THE Preface to the Prayer Book was composed by Sanderson, Bishop of Lincoln, and was added at the last revision of the Liturgy, A.D. 1662. It is a masterly summary of the position of the reformed Church of England, and should be carefully studied. It has additional interest from the fact of its having been composed just after the Great Rebellion, when the Church had undergone a terrible trial, and faith in her position had been severely tested.

**It hath been the wisdom of the Church of England,** i.e., the reformed Church of England.

**Ever since the first compiling of her Public Liturgy.** The word Liturgy in the Early Church was restricted to the Communion Service alone. Here it is used in a more extended and modern sense, and refers to the whole book of public services. It is derived from *λειτουργία*, service. Although various portions of the Prayer Book had been put forth in English before, yet it was not until the reign of Edward VI. that the whole Book was published, A.D. 1549. This is referred to here. The Liturgy was not made new. It was *compiled* from

from various sources, such as the Service Books in use before the Reformation, the ancient Primitive Liturgies, the Office Books of Foreign Reformers, and the compositions of private individuals. As far as possible in the following pages the origin of various parts of the Prayer Book will be indicated, but it will be well here to observe generally, that its main foundation lay in the Services already in use in England.

**Advisedly established**, settled after mature thought, upon sound advice.

**Rites and Ceremonies.** "By *Rites* are meant certain *prescribed ordinances* (Rheta), and by *Ceremonies*, (from the obsolete word *cerus* = *sanctus*), certain *sacred observances*, appointed by human authority, as distinguished from *sacraments*." (Trollope.) The Churching of Women is a rite : kneeling and standing during service are ceremonies.

**Being things in their own nature indifferent**, of no binding obligation. "Their importance arises from the relation in which they are placed with reference to GOD as the object of worship, and man as the worshipper of GOD. That relation being established, what was indifferent in its own nature becomes of high import through the new character which is thus given to it." (*Annotated Prayer Book.*)

**And so acknowledged**, by Catholic and Protestant alike.

**Upon weighty and important considerations.** It is often objected to our Liturgy, that it was the result of political manœuvring. Politics no doubt had something to do with it, but, amidst all the strife of parties, no careful student of history will deny that the main object and motive in the several revisions of our Prayer Book were the advancement of GOD's glory, and the good of His Church.

**In the reigns of several Princes of blessed me-**

**memory since the Reformation,** Edward VI., Queen Elizabeth, and James I. *Blessed memory* has no reference to personal, but merely to official life.

**The Church hath yielded to make such alterations.** The Church, as represented by the Convocations of Canterbury and York, did not take the initiative in these alterations, but examined them when proposed, and consented to them, willingly or unwillingly, the unwillingness perhaps being implied in the word *yielded*.

**Such men as are given to change,** the Puritans, and, as now, mere politicians, who desired to use religious reform for secular ends.

**Never yet repealed,** lawfully, by the Church and Parliament with the King's assent.

**The late unhappy confusions.** The Great Rebellion. During the progress of the Rebellion the Liturgy was an especial object of hostility, and it is not an uncharitable way of speaking to say that it was discontinued by "undue means, and for mischievous purposes." Force, and popular violence, were the weapons chiefly used.

**We are not willing here to remember.** Bishop Sanderson here speaks from experience. Isaac Walton in his well-known life of Sanderson, says, "We have now overtaken Dr. Sanderson at Boothby parish, where he hoped to have enjoyed himself, though in a poor, yet in a quiet and desired privacy ; but it proved otherwise : for all corners of the nation were filled with covenanters, confusion, committee men, and soldiers, serving each other to their own several ends, of revenge, or power, or profit ; and though there might be some of these covenanters that were beguiled and meant well, yet such were the generality of them, and the temper of the times, that you may be sure Dr. Sanderson, who though quiet and harmless, yet an eminent dissenter from them, could not live peaceably, nor did he ; for the soldiers would appear and visibly disturb him in the church when he read prayers,



pretending to advise him how GOD was to be served most acceptably ; which he not approving, but continuing to observe order and decent behaviour in reading the Church Service, they forced his book from him and tore it, expecting extemporary prayers."

**The old objections**, as the use of the surplice, the wedding ring, the cross in Baptism, kneeling at Communion, and symbolism generally.

**In fine**, finally.

**Great importunities were made.** These importunities resulted in the King "on the 25th of March, 1661, issuing his warrant appointing a commission of divines, who were selected equally from the two parties, to revise the Book of Common Prayer, requiring them to meet at the Savoy, of which the Bishop of London was the Master, and limiting the commission to the period of four calendar months." (*Cardwell*.) There were twenty-one on each side.

**Secretly striking at some established doctrine**, such as not requiring the Absolution to be pronounced by a *Priest*, baptismal regeneration, and the mystery of the Eucharist by not requiring communicants to kneel.

**Or laudable practice**, such as bowing at the Name of JESUS, vestures, music, and so on.

**The whole Catholic Church of Christ.** Here it is assumed as a fact, as in every other part of the Prayer Book, that the Church of England has no other standing ground than as a portion of the Catholic Church.

**Utterly frivolous and vain**, such as saying all the Burial Service in church, for fear the minister should catch cold at the grave side.

**The growth of Anabaptism.** The Anabaptists, properly so called, were a fanatical sect which derived its origin from Thomas Münzer, and Storck, who preached in Saxony, A.D. 1521. As the word implies they claimed, as so many schismatics have claimed in all ages of the

Church, to have received a special baptism from Heaven, and to be above all others the favoured of the LORD. The Anabaptists spread over a great part of Europe, and became rebellious, and politically dangerous. During the Protectorate of Oliver Cromwell they were especially powerful in England, and "ranged themselves under the banner of Major-General Harrison as leader. These sectaries anticipated the reign of CHRIST with His saints upon earth; they believed themselves called by GOD to prepare the way for this marvellous revolution, and they considered it their duty to commence by reforming all the abuses which they could discover either in Church or State." (*Lingard*.) But more probably the term Anabaptism in the Preface is used for all kinds of dissent, as outward baptism is, (and was particularly in that age,) disparaged by its votaries, and the baptism of the Spirit alone brought prominently forward.

**Plantations, i.e., Colonies.**

**Hath been by the Convocations of both Provinces with great diligence examined and approved.** A Province, in ecclesiastical language, is a portion of a country spiritually governed by an archbishop or metropolitan, who has under him other bishops, called suffragans, ruling *dioceses*. In England there are two Provinces, Canterbury and York. In each Province there is a Convocation, (a calling together, con-vocare,) of deans, archdeacons, and representatives of the cathedral and parochial clergy, making the Lower House; and of the bishops of the Province, making the Upper House. These Convocations together are, however imperfectly, the Church of England by representation, and have a legal status as such, so that this wise and able Preface fitly concludes with the recognition of the fact that the last revision of the Prayer Book was deliberately approved by the whole Church of this country.

## CONCERNING THE SERVICE OF THE CHURCH.

"This explanatory introduction is the original Preface of the Prayer Book, and is supposed to have been written by Cranmer. . . . By whomsoever it was written, there can be no doubt that it was composed with the Reformed Roman Breviary of Quignonez lying open before the writer. . . . In some respects the changes made by Cardinal Quignonez, and sanctioned by Paul III. in a Papal bull, were more sweeping in their character than those of our own reform." (*Annotated Prayer Book.*) The Anglican position as to Divine Service is here authoritatively declared, and to this, not to popular opinion, we must look for the principles of our Reformation.

**Wit**, intelligence, wisdom.

**Common Prayers**, prayers common to all alike.

**The same**, Divine Service.

**Of a good purpose**, with a good intention.

**Wholesome doctrine**, sound, not poisonous or injurious, as the teaching of heretics.

The point here insisted upon reveals to us two of the fundamental principles of the English Reformation, 1, the right of every member of the Church to an open Bible; and 2, the appeal to the use of the Primitive Church, and "the Ancient Fathers," as a protest against the corruptions of Mediæval Christianity, commonly called Romanism.

**Planting in**, inserting in the Service in place of Holy Scripture.

**Uncertain stories and legends**, of the saints, some of which were exceedingly foolish.

**Responds**, responses or short anthems, unobjectionable and often useful in themselves, but mischievous when a reading of Scripture was broken up by a "multitude of Responds."

**Verses**, short responses.

**Vain repetitions**, the words used were often good, but constantly repeating them was vain, empty, useless, a habit discouraged by our LORD, in *S. Matt.* vi. 7, 8.

**Commemorations**, anthems commemorative of Holy-Days.

**Synodals**, laws and regulations made at synods, and ordered to be read in public worship after the lessons.

It will be observed that nothing is said against the propriety of a moderate use of these things, but the use which entailed the consequence that, **commonly when any book of the Bible was begun, after three or four chapters were read, all the rest were unread.**

**S. Paul would have such language spoken in the Church, as they might understand.** See *1 Cor.* xiv. 1—19, a passage which was constantly appealed to by the Reformers.

**Nocturn**, from *nox*, the night. "Nocturns or vigils were derived from the earliest period of Christianity. We learn from Pliny, as well as from Justin Martyr, Tertullian, and various writers of the three first centuries, that the Christians in those times of persecution held their assemblies in the night in order to avoid detection. On these occasions they celebrated the memory of CHRIST'S death in holy mysteries. When persecution had intermitted and finally ceased, although the Christians were able to celebrate all the rites, and did administer the Sacrament in the daytime, yet a custom which had commenced from necessity was retained from devotion and choice; and nocturnal assemblies for the worship of GOD in psalmody and reading still continued." (*Palmer.*)

**The number and hardness of the rules called Pie.** When a printer finds his type all tumbled together he calls it "pie," probably from the appearance of the rule pie (*pica*) as printed, or written, in the ancient Ser-

vice Books. Pie is from *πίναξ*, an *index-table, or board*, and contained rules for the performance of Divine Service of great "number and hardness." Even as it is now, people complain of the difficulty of following the rules of the Prayer Book.

**Invitatories**, short verses of Scripture dividing the verses of the *Venite*.

**One use**, the first attempt at an uniformity which has never yet been attained. "There can be no doubt that Augustine and his companions brought into this country the Sacramentary of Gregory the Great, and that this was adopted as the Liturgy of the Anglo-Saxon Church. As, however, each Bishop had the power of making some improvements in the Liturgy of his Church, in process of time different customs arose, and several became so established as to receive the name of the different churches. Thus gradually the 'Uses,' or customs, of York, Sarum, Hereford, Bangor, Lincoln, &c., came to be distinguished from each other." (*Palmer*.) The Sarum, or Salisbury Use, was most generally observed before the Reformation. It was compiled, with additions, by Osmund, Bishop of Salisbury, about A.D. 1085, and is the basis of our Prayer Book.

**Shall alway resort to the Bishop of the Diocese.** It will be seen from what follows that the Bishop must not prescribe anything contrary to the rules of the Prayer Book, or make any new rules; but, in spite of this, the direction to resort to the Bishop has been very generally disregarded from the first, and litigation in the ecclesiastical courts preferred.

**Archbishop.** He was to be the final appeal. Before the Reformation the Pope was the final judge, afterwards the reigning sovereign, notwithstanding the rule here laid down. The rule of the Prayer Book has thus been practically nullified, but it remains as a testimony of the way in which the children of the Church should act in all their

doubts as to the manner of performing Divine Service.

**All Priests and Deacons are to say daily, &c.** Before the Reformation, and since, this rule has never varied, and the modern practice of churches being closed from Sunday to Sunday is entirely opposed to the spirit not only of our Church, but that of Divine inspiration. When GOD gave the law to His people Israel, He commanded a daily public recognition of His Being by a public service. *See Exod. xxix. 38, 39.* This was never to cease. The Jews had daily service in their synagogues. The early Christians from the first never omitted daily service. *Acts ii. 46, 47.* The following remarks from the *Guardian* of December 10th, 1873, are suggestive: "At a recent meeting at Stoke-on-Trent, Mr. Brandon, of Hanley, called attention to the general neglect of daily services; and the Rev. Dr. Massingham, in reply, said the clergy could better employ their time than in reading prayers in nearly empty churches. The Bishop of Lichfield, who presided, said he could not at all agree with Dr. Massingham. Whether there were many persons present or not, it should be remembered that the great work done by daily service was that of intercession. They were all aware that Abraham interceded when alone, and his intercession might have been effectual if he had had sufficient perseverance. Besides the work of intercession which was the very essence of daily service, there was the fact that when the church bell was rung at certain times in the day it was known to every parishioner that the church doors were open, and the clergyman there to meet the poorest of the poor, and give them counsel and advice. Those who had made the experiment of Daily Service had never failed to find their reward."

**Some other good cause.** The next paragraph has, **not being otherwise reasonably hindered.** In the second revision of 1552, which is the basis of our present

Prayer Book, the phrase ran "except they be letted by preaching, studying of divinity, or by some other urgent cause." The plea that the people will not come, and therefore daily prayer may be excused on the ground that you cannot get a congregation, seems to be founded upon the rubric in the Communion Service, which forbids the celebration of the Eucharist unless there be four or three to communicate with the Priest, a rubric inserted to guard against the danger of solitary Masses, a danger impossible in the case of ordinary prayers. The law of the Prayer Book appears to be this, that no Priest or Deacon shall omit to say the Common Prayer daily, and if he serves a cure he must say it in the church, but if he desires to omit it he must consult the Bishop as to the *urgency* and *reasonableness* of the supposed *hindrance*. How far it is the duty of the people to attend daily prayers depends upon the nature of their ordinary occupations, which are as much *duties* in the sight of GOD as prayer, but allowing for this its general neglect both by clergy and laity is not a proof that our piety is very deep.

**Shall cause a Bell to be tolled.** *Bingham* says, that "for the first three hundred years it is certain the primitive Christians did not meet in their assemblies by the notice of any public signal," and regards the idea that pieces of wood were knocked together as an "absurd fancy." "In the following ages we find several other inventions before bells to call religious assemblies together. In Egypt they seem to have used trumpets, after the manner of the Jews. In some monasteries they took the office by turns of going about to every one's cell, and with the knock of a hammer calling the monks to church. In other parts of the East they had their sounding instruments of wood. The use of bells was not known among them till the year 865." In the Western Church bells were used earlier, but he thinks it is impossible to fix the date of their introduction, though they were used

in the seventh century. At the close of that century the Abbot of Wearmouth brought a bell from Italy to England, and in the tenth century the Abbey of Croyland had a peal of several bells, the best at that time in England. By GOD'S commandment under the Law the people were called to worship by the sound of the trumpet. *See Numb. x. 1—10.*

### OF CEREMONIES, WHY SOME BE ABOLISHED AND SOME RETAINED.

Cranmer was most probably the composer of this very important part of the Prayer Book, and it is to be noted as the special position of the Anglican Church upon a hotly disputed point.

**Institution of man.** No ceremony instituted by our LORD, or by His Apostles acting under Divine inspiration, was to be omitted, those instituted by man were subject to change. The exceptions to this rule were, washing the disciples' feet, (*S. John* xiii. 1—17,) and the unction of the sick, (*S. James* v. 14, 15,) which were omitted for reasons which will appear further on, but whether those reasons have such weight now as at the time of the Reformation is fairly an open question.

**At length turned to vanity and superstition.** Such as the excessive use of the sign of the cross, constant change of vestments during Divine Service, pilgrimages to the tombs of martyrs, undue decoration of churches, prayer before an image or picture, the use of holy water, and many other things. *In the Homily of Good Works*, which occurs in the Book of Homilies, set forth by Cranmer, A.D. 1547, we read much to illustrate this portion of the Preface. Here is a passage: "And briefly to pass over the ungodly and counterfeit religions, let us rehearse some other kind of papistical superstitions and abuses, as of beads, of lady psalters, and rosaries, of fifteen O's of S.



Bernard's verses, of S. Agatha's letters, of purgatory, of masses satisfactory, of stations and jubilees, of feigned relics, of hallowed beads, bells, bread, water, palms, candles, fire, and such other ; of superstitious fastings, of fraternities, of brotherhoods, of pardons ; with such like merchandise, which were so esteemed and abused to the great prejudice of GOD'S glory and commandments, that they were made most high and most holy things, whereby to attain to the everlasting life, or remission of sin : yea also, vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and councils of Rome, were in such wise advanced, that no thing was thought comparable in authority, wisdom, learning, and godliness unto them."

**As the Apostle teacheth.** 1 *Cor.* xiv. 1—5, 26.

**Although the keeping or omitting of a ceremony . . . . no small offence before God.** This is entirely in accordance with the teaching of our LORD, and His Apostles. See *S. Matt.* iii. 13—15 ; xvii. 24—27 ; xxii. 15—22 ; *Rom.* xiii. 1—8 ; 1 *S. Pet.* ii. 13, 14.

**Let all things, &c.** 1 *Cor.* xiv. 40.

**The appointment of which order, &c.** "The Clergy have to reflect, that they are, in all departures from the prescribed forms of Church Service, not only exchanging the principles of the Church discipline for the laxity of sectarian caprice ; but they are also, at one and the same time, violating a trust, offending against the law of the land, and breaking through their own most solemn engagements." (*Archbishop Magee.*) The laity, too, should observe these weighty words.

**Whereas, in this our time, the minds of men are so diverse,** i.e., different, although the diversities were small compared with those of the present day. When this part of the Prayer Book was written dissent from the established order of religion was not tolerated, and we may class the different orders of opinions under three general heads : 1, the extreme Catholic, which desired no

alteration ; 2, the moderate, or Anglican, party, which is represented in the Preface to the Prayer Book ; and 3, the extreme Protestant party, which would drive out everything which Rome favoured. The two extremes are here aptly described, and the middle party thought it expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both.

**The great excess.** "The minute directions given in the rubrics of the old Service-books often occupy page after page, while the prayers to which they are annexed occupy only a few lines." (*Annotated Prayer Book.*)

**S. Augustine in his time complained.** S. Augustine was Bishop of Hippo, in Africa, and flourished in the early part of the fifth century.

**Many of them so dark, i.e.,** it was so hard to find out their meaning.

**Christ's Gospel is not a Ceremonial Law, &c.** See *S. John* iv. 20—24 ; *Gal.* v. 1—6.

**By some notable and special signification.** It is clear from this that the Reformers never intended entirely to abolish symbolic teaching.

**Their own lucre, i.e., gain.** Before the Reformation many of the monks and priests practised upon the credulity of the people by pretended miracles, &c., and thus made large sums of money. When these frauds were discovered the reaction from superstitious reverence to utter contempt was so great as to make it a difficult task for the moderate reformers to prevent the destruction of what was good and genuine.

**Peradventure, perhaps.**

**Reform their judgments, i.e.,** alter their opinions.

**Bewraying, betraying.**

**They ought to have reverence unto them for their antiquity.** This is a most important testimony as to the feeling of the Reformers, with respect to ancient usage,

and the popular idea that they intended to make a new Church.

**Eschewed**, avoided.

**We condemn no other nations**, which had reformed their religion, even though they had gone much further than the Church of England, and by the destruction of the ancient constitution of the Church had put themselves in a peculiar, not to say perilous, position. GOD is the Judge.

**Reducing of the people**, i.e., bringing back of the people.

**Chanceth diversely**, happens differently.

#### THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

**Psalter**, an ancient ecclesiastical word for the book of the Psalms, "which," as *Dean Stanley* remarks, "contains the only expressions of devotion which have been used throughout the whole Church." *Mosheim* says that the Psalter was not received into the service of the Church until the fourth century, but it is much more probable that it was used from the beginning. The hymn which our SAVIOUR and His Apostles sang at the Last Supper consisted of the 113th and four following Psalms. See also *1 Cor.* xiv. 26 ; *Eph.* v. 19 ; *Col.* iii. 16 ; *S. James* v. 13. "Sometimes," says *Bingham*, "the Psalms were sung by one person alone, sometimes by the whole assembly, sometimes by the congregation divided into distinct quires, the one part repeating one verse, and the other another, sometimes one person repeated the first part of the verse, and the rest joined all together in the close of it."

**Read.** On the title-page of the Prayer Book we read, "The Psalter or Psalms of David, pointed as they are to be sung or said in Churches." The intention is that the Psalms should be *sung*, and this is most natural, but our Prayer Book in this, as in most other cases leaves a wide

discretion. They may be *sung* to inflections, *said* in monotone, or *read* in a plain voice. We have no written directions as to the manner of singing the Psalms, but the ancient custom of alternating the verses has been universally retained. This is called antiphonal singing. The custom was common in the Jewish Church, a trace of which we can see in *Exod.* xv. 20, 21. Its true origin is the worship of Heaven. See *Isaiah* vi. 1—3. It was used in the Christian Church in the earliest times, being probably merely a continuance of the ancient custom.

**Gloria Patri, &c.** See Note on the Gloria in the Morning Service.

**The Great English Bible**, set forth A.D. 1540, the first authorized by authority, under the active direction of Cranmer. It was a revision of existing private translations, but mainly founded upon the Vulgate, or Latin, translation of the Scriptures. Our present Bible is a more literal translation of the Hebrew and the Greek, made in the reign of James I., A.D. 1611, hence the difference between the Bible and the Prayer Book Versions.

#### THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

The reading of Holy Scripture has from the beginning been inseparable from public worship, (see *S. Luke* iv. 16—21 ; *Col.* iv. 16 ; *1 Thess.* v. 27,) but the manner of reading has been various. Perhaps no Church ever had so much of it as the Reformed Church of England. Before the Reformation only short extracts were read from the Bible. The present Lectionary, or arrangement of the Lessons is a revision of the arrangement of 1662 by a Royal Commission, and sanctioned by Convocation and Parliament in 1871. The difference between the two Lectionaries is, the reading of the New Testament twice instead of thrice a year, the restoration of many parts of the

Old Testament omitted in 1662, and the omission of the less instructive portions of the Apocrypha, disregarding the division of the chapters, and selecting rather one complete subject, and making the Lessons of more uniform length. Three proper Lessons are in many cases appointed or allowed for churches where they have three Sunday Services. On special occasions too, with the consent of the Bishop, the Lessons may be changed.

**The Old Testament . . . . the most part thereof.** Some parts of Genesis, which appeared to the revisers not suitable for public reading are omitted. For the same reason portions of Leviticus, Numbers, Joshua, Judges, and other Books, are omitted, whilst parts left out in the old Lectionary, such as a considerable portion of Ezekiel, and of the Chronicles, are directed to be read.

**The Apocalypse**, or Revelation, from a Greek word meaning to reveal or uncover. In the old Lectionary only "certain Proper Lessons appointed upon divers Feasts" were read, in the new were added, with striking suitability, "certain Lessons appointed at the end of the year."

**Note also, that the Collect, &c.** This rule was made to meet the case of those Churches where there was a daily Communion.

PROPER LESSONS TO BE READ AT MORNING  
AND EVENING PRAYER, ON THE SUNDAYS  
AND OTHER HOLY-DAYS THROUGHOUT  
THE YEAR.

Until the reign of Queen Elizabeth there were no Proper Lessons, the regular order of the Calendar being followed without regard to the seasons. Archbishop Parker drew up the first Table of Proper Lessons, on the principle, which was followed in all subsequent revisions, of selecting a Lesson specially suited to the season.

## PROPER PSALMS ON CERTAIN DAYS.

To obviate the difficulty of having no special Psalms for other occasions the following clause was introduced into the Lectionary Act of 1871 : " Note also, that upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter."

## THE CALENDAR.

### JANUARY HATH XXXI DAYS.

1. **The Circumcision**, of our LORD. See Notes on the Collect, Epistle, and Gospel for the Day.

6. **Epiphany**. See Notes on the Collect, &c., for the Day.

8. **Lucian**, Priest and Martyr. This is the first of what are called "the Black Letter Saints' Days," from the notice of them in the Calendar being printed in *black*. The other holy-days are called "Red Letter Days," for a similar reason, and have special services in our Prayer Book. The former have no special services. Before the Reformation the Calendar was crowded with these minor saints' days. Their number was reduced in our Prayer Book, but it is not always easy to see the reason why those which remain were retained. Many were retained for edification, and some perhaps because they were popular days for marking some national or local event. Lucian, a Roman Priest, was martyred about the close of the third century, at Beauvais, in Gaul, by the heathen to whom he went to preach the Gospel.

13. **Hilary**, Bishop of Poitiers, one of the most learned of the Fathers. Converted from Paganism, made Bishop about A.D. 350. He is called a *Confessor*, i.e., one who suffered for the truth, but not unto death, as the martyrs

did. At one time he was driven into exile, at the instance of the Arian heretics, who at that time had great influence with the Roman Emperors. Returned to Poitiers, where he died peacefully A.D. 368. His resting place, which was held in excessive veneration, was treated with great indignity by the Calvinists in 1567.

18. **Prisca**, Virgin and Martyr. Suffered at Rome, some say A.D. 50, others 270, others 275. She was of noble birth, and only 13 years old when accused of the crime of being a Christian. When bidden by the Emperor to abjure her religion, and sacrifice to idols, she refused, well knowing the consequences. In order to shake her constancy she was beaten severely, but it had no effect. Then she was exposed to a lion, but the lion lay down quietly at her feet. Then she was tortured in a most cruel manner, and finally beheaded. Like her Master, this brave and holy maiden perished without the city. There is a beautiful tradition that her mangled corpse was defended by an eagle, until the disciples buried it, and then the eagle flew away.

20. **Fabian**, Bishop of Rome for fourteen years, where he suffered martyrdom in the Decian persecution A.D. 250.

21. **Agnes**, Virgin and Martyr. Another brave Christian child, who suffered death at the age of 13 for CHRIST. S. Augustine says that her name in Greek signifies *pure*, and in Latin *a lamb*. She has always been regarded as the pattern of purity and gentleness by the Church. She was beheaded in the Diocletian persecution, A.D. 305.

22. **Vincent**, Martyr, a Spanish deacon, born at Saragossa. He was appointed arch or principal deacon. He died quietly, surrounded by his persecuted fellow Christians, from the effects of the horrible tortures inflicted upon him to induce him to apostatise, A.D. 304.

25. **Conversion of S. Paul**. See Notes on the Collect, &c., for the Day.

FEBRUARY HATH XXVIII DAYS, AND IN EVERY  
LEAP-YEAR XXIX DAYS.

2. **Purification of V. M.** (Virgin Mary.) See Notes on the Collect, &c., for the Day.

3. **Blasius**, Bishop of Sebaste, in Asia Minor, where he suffered martyrdom, A.D. 316, with seven women and two young children. This, for some reason, was a popular Saint's Day before the Reformation, and is still locally observed in some districts of England, and this probably is the reason for its retention.

5. **Agatha**, Virgin and Martyr, a noble Sicilian young lady, who was cruelly tortured in the Decian persecution, and died in prison at Catania, A.D. 251, from her wounds.

14. **Valentine**, Bishop. The only black letter saint whose festival is observed by Protestants, and that with an amount of folly and expense which are a reproach to the great principle of self-denial which distinguishes our religion. The custom of sending valentines on this day is of heathen origin. The *name* alone is Christian. S. Valentine was a Roman Priest. He was beaten with clubs and afterwards beheaded, A.D. 270.

24. **S. Matthias**, Apostle. See Notes on the Collect, &c., for the Day.

MARCH HATH XXXI DAYS.

1. **David**, Archbishop of Menevia, now S. David's. Of royal lineage, Patron Saint of the Welsh, died at an advanced age about the middle of the sixth century. Like many national saints his history is involved in so many foolish and uncertain legends as to make nothing certain, except the fact of his being a great and holy man.

2. **Ohad**, Bishop of Lichfield. A native of Northumbria, and a pupil of S. Aidan; date of birth uncertain.



One of his brothers was Bishop of London, the two others were wellknown clergymen. When S. Chad was made a Bishop he used to travel about on foot, preaching and ministering wherever he could secure a hearing. The celebrated Archbishop Theodore remonstrated with him, but could not induce the good man to ride until he lifted him upon horseback, and compelled him to ride. He founded the see of Lichfield. Died March 2nd, 673.

7. **Perpetua**, Martyr. A holy married woman who lived at Carthage, and was martyred there A.D. 203. She was 22 years old, married to a person of standing, and had an infant at the breast. In spite of every attempt to move her, she endured to the end, and received the crown amidst atrocious cruelties.

12. **Gregory**, Bishop of Rome, usually called "the Great." He sent S. Augustine to found the Anglo-Saxon Church, as distinguished from the British. He arranged the existing chant music of the Church into certain strains which now go by his name, and are called "Gregorians." When he could not leave his room from illness he used to gather the choir boys round him, and teach them their usual lesson. He also arranged the existing services for Holy Communion, and "the Gregorian Sacramentary" which S. Augustine brought into England, and used with his new converts, continued to be for many years the Liturgy of our Church, and is the foundation upon which our present Communion Office is built. Towards the close of his life he was a martyr to the gout. When it was proposed that he should receive the title of "universal Bishop," he scouted the idea as antichristian, and yet he was a Pope of Rome. In those days Popes were more humble than now. He died on March 12th, A.D. 604, having been Bishop of Rome fourteen years.

18. **Edward**, King of the West Saxons. His step-mother Elfrida caused him to be stabbed in the back by one of her servants at the gate of Corfe Castle, where she

lived. He was sitting upon his horse, and quenching his thirst from a cup his mother, at his request, had caused to be brought. Not satisfied with having caused his death the wicked woman would not permit his body to be buried in consecrated ground. The motive for the deed was the election of Edward as king in preference to her own son Ethelred. His death occurred when only 17 years of age, after a short reign of four years, A.D. 978. His character was good, but why he has been canonized it would be difficult to say.

21. **Benedict**, Abbot of the celebrated Monte Casino in Italy, and founder of the order of the Benedictines. Died A.D. 543.

25. **Annunciation of V. M.** (Virgin Mary.) See Notes on the Collect, &c., for the Day.

#### APRIL HATH XXX DAYS.

3. **Richard**, Bishop of Chichester. Died A.D. 1253.

4. **S. Ambrose**, Bishop of Milan. A learned writer, and a man much appealed to as a spiritual director. He composed many hymns, which he introduced into the Liturgy. He baptized S. Augustine. See notes to *Te Deum*. Many of his hymns still remain. Died A.D. 397.

19. **Alphege**, Archbishop of Canterbury. Stoned to death by the Danes at Greenwich, A.D. 1012, saying with his last breath, "JESU, receive me in peace, and forgive them," after the example of S. Stephen, who when he was stoned to death "called upon GOD, and said, LORD JESUS, receive my spirit. And he kneeled down, and cried with a loud voice, LORD, lay not this sin to their charge." See *Acts* vii. 59, 60.

23. **S. George**, Martyr, Patron Saint of England. Beheaded on Good Friday, A.D. 303, about. The picture of S. George and the Dragon is supposed to be symbolical

of his overcoming Satan, though at one time the English people fully believed it to indicate a visible fact.

25. **S. Mark**, Evangelist. See Notes on the Collect, &c., for the Day.

#### MAY HATH XXXI DAYS.

1. **S. Philip and S. James**. See Notes on the Collect, &c., for the Day.

3. **Invention of the Cross**. The word invention here means simply discovery, and refers to the discovery of the Cross upon which our LORD was crucified, together with the crosses of the two thieves, by Helena, the mother of the first Christian Roman Emperor, Constantine, A.D. 326. The place of discovery was outside the walls of Jerusalem, nigh to where they had suffered, and Helena built a church upon the spot in which a portion of the Cross might be preserved. The other portion she sent to Rome to be preserved also, in a church built by herself. Since that time, gross impostures have been continually perpetrated by Popes, Priests, and others, who have made presents of or sold wood from the true cross sufficient for the crucifixion of hundreds of malefactors.

6. **S. John Port. Lat.**, i.e., ante portam Latinam, before the Latin Gate, where, by the Emperor Domitian's orders, he was cast into a cauldron of boiling oil, A.D. 95, and was taken out unhurt, and banished to the island of Patmos, to work in the mines, where he saw the Revelation. See more in the Collect, &c., for S. John's Day.

19. **Dunstan**, Archbishop of Canterbury, one of the most remarkable of the English prelates, but whose life, in its mixture of religion and unscrupulousness, scarcely was such as to justify his canonization. One of his great objects was to advance the interests of monasticism, and that not always by fair means. Died A.D. 988.

26. **Augustine**, Archbishop of Canterbury, the first, sent by Gregory the Great to England, to convert the Saxons, who had conquered the country, driven the British Christians into Wales, and covered the land with idol shrines. He and forty companions landed in Kent, A.D. 596. He is to be regarded as the founder of the Anglo-Saxon Church, not as the first to introduce Christianity into Britain, for Christianity had long been there, though it is not known by whom it was introduced. Hence we derive our Christianity from two sources, (1), from the ancient British Church, and (2), from the Roman, a fact to be noted by those who resist the claim of the Pope to jurisdiction in England.

27. **Ven. Bede, Presb.**, i.e., Venerable Bede, Presbyter, of Jarrow-on-Tyne, and author of many learned works, amongst which, his English Church History, the text book for the history of that period, takes first rank. His holiness procured him the title of Venerable, though there is a tradition, not so trustworthy as interesting, that after his death, one of Bede's scholars attempted to compose a Latin epitaph to be placed upon his grave in Jarrow Church. He wrote, "Hac sunt in fossa Bedæ ossa," not having decided how to fill up the blank space, and went to bed; in the morning he found that an angel had filled in the vacant space with the word "*venerabilis*." His remains are now in Durham Cathedral, and on his tomb are those very words, whoever composed them. *William of Malmesbury* calls him "vir maxime doctus, minime superbus," a very learned man with very little pride. He died A.D. 735. It is to be noted that the three most celebrated *English* saints are all commemorated in the month of May. In old Prayer Books you will also find the Restoration of King Charles the 2nd marked in the Calendar for May 29th, an event especially interesting to Englishmen.

## JUNE HATH XXX DAYS.

1. **Nicomede**, Martyr, a Roman Priest, said to have been a disciple of S. Peter. The date of his martyrdom is uncertain, but it was before the close of the first century.

5. **Boniface**, Bishop and Martyr, born in Devonshire. He became a monk and an ardent missionary, he is called from the scene of his labours, "the Apostle of Germany." He suffered a cruel death at the hand of the heathen not far from Utrecht, A.D. 755, at the age of 74 years. "The hoary head is a crown of glory if it be found in the way of righteousness."

11. **S. Barnabas**, Apostle. See Notes on the Collect, &c., for the Day.

17. **S. Alban**, Martyr, an ancient British Christian, who was put to death at Verulamium about the year 300, A.D. He was the first British Martyr, and close to the spot in after time there arose a fair town and Abbey, called S. Alban's in honour of the Saint. The usual day for commemorating this national Saint before the Reformation, was June 22nd and probably the alteration is due to some unnoticed blunder.

20. **Translation of Edward**, King of the West Saxons (*See March 18.*) This festival is to commemorate the translation, or transferring, the body of King Edward from Wareham, its first place of sepulture, to Shaftsbury.

24. **Nativity of S. John Bapt.** See Notes, &c., for the Day.

29. **S. Peter.** See Notes, &c.

## JULY HATH XXXI DAYS.

2. **Visitation of the Virgin Mary** to her cousin Elizabeth, an account of which may be read in S. Luke i. 39—56. This festival originated in France towards the close of the 14th century.

4. **Translation of S. Martin**, Bishop of Tours in France. Buried at Cande, A.D. 397. His body translated to a church built in his honour, A.D. 473. See more in Nov. 11.

15. **Swithun**, Bishop of Winchester, translation of his body into the Cathedral A.D. 971, he having been buried outside, A.D. 862, by his own direction. If English people were to remember for their good this holy man's godly life and conversation, with as much interest as they remember the ridiculous superstition connected with his name, England would be better than it is. As in the case of most popular saints his most ordinary actions were exaggerated into miracles. There is a story told of an old woman having a basket of eggs destroyed by ill-disposed workmen as she was passing over a bridge, and S. Swithun who was behind her, restoring the eggs to their former state and receptacle by miraculous power, the true solution, no doubt, being that the compassionate heart of the Saint pitied the poor woman's distress, and caused him to give her another basket of eggs.

20. **Margaret**, Virgin and Martyr. Very little is known of her beyond the fact, that she suffered martyrdom at Antioch somewhere about A.D. 300.

22. **S. Mary Magdalene**, a beautiful, but fallen woman, devoted to our LORD, because He had restored her soul to life, and pardoned her sins. Her instructive history may be read in the following passages. *S. Luke* viii. 2, *S. Matt.* xxvii. 55, 56, 61, xxviii. 1—8, *S. John* xx. 1—19, *S. Luke* vii. 36—50, *S. Mark* xvi. 1—9.

25. **S. James**, Apostle. See Notes on the Collect, &c., for the Day.

26. **S. Anne**, Mother of the Virgin Mary. Her husband's name was Joachim. Hosts of fabulous stories cluster round this saint, but the above is all that is certainly known.

## AUGUST HATH XXXI DAYS.

1. **Lammas Day**, so called from the ancient English custom of offering a lamb at Mass on this day as the first-fruits of the flock ; or, according to others, because it is intended to celebrate the reconciliation of S. Peter, when our LORD said to him, "Feed My lambs," (*S. John* xxi. 15—19) ; or, according to others, Lammas is a corruption of Loafmass, a loaf being offered at Mass on this day as the first-fruits of harvest. Another name for the day is *S. Peter ad vincula*, or, S. Peter in the chains, in reference to *Acts* xii. 1—19. Lammas, being one of the four cross-quarter days, (Whitsuntide, Martinmas, and Candlemas being the others) was much observed, as now, for secular purposes by country people, in England, and for this reason was probably retained in our calendar.

6. **Transfiguration** of our LORD as recorded in the Gospels. See *S. Matt.* xvii. 1—9, *S. Mark* ix. 2—9, *S. Luke* ix. 28—36.

7. **Name of Jesus**. This Festival is intended to bring prominently before us "the Name which is above every name," and in some sort perhaps has reference to the events recorded in *S. Luke* i. 26—33.

10. **S. Lawrence**, Martyr, Archdeacon of Rome, at a time when archdeacons were only chief deacons. He was slowly burned to death, chained to an iron frame shaped like a gridiron, A.D. 260 about. He was a Spaniard by birth. His remarkable patience and joy under his sufferings have raised him to the highest rank of saints who were martyred.

24. **S. Bartholomew**. See Notes on the Collect, &c., for the Day.

28. **S. Augustine**, Bishop of Hippo, in Africa, not the same as S. Augustine of England. He was the most learned of the Christian Fathers, and perhaps the most

popularly known on account of the beautiful autobiography which he has left us in his "Confessions." Died at Hippo, A.D. 430.

29. **Beheading of S. John the Baptist.** See Notes on the Collect, &c., for S. John the Baptist's Day. The event here commemorated is related in *S. Matt.* xiv. 1—12.

#### SEPTEMBER HATH XXX DAYS.

1. **Giles, Abbot.** A Greek and a hermit. Died A.D. 724.

7. **Enurchus, Bishop of Orleans.** Died A.D. 340.

8. **Nativity of the Virgin Mary.** An ancient festival, but founded upon uncertain tradition as to the family history of the Blessed Virgin.

14. **Holy Cross Day,** or the Exaltation of the Holy Cross. Commemorates the recovery of the Cross from the Infidels, and its removal to Jerusalem, A.D. 629.

17. **Lambert, Bishop of Maestricht.** Martyred at Liege, A.D. 709.

21. **S. Matthew, Apostle.** See Notes on the Collect, &c., for the Day.

26. **S. Cyprian, Archbishop of Carthage,** originally a heathen, and for many years a distinguished teacher of rhetoric. He was the most able Bishop of his time, and, though a vigorous assertor of the powers of the Episcopate, an equally vigorous opponent of the assumptions of the Bishop of Rome, which in his day had begun their appearance. His sufferings in the cause of his Master were very great, and he at length received the crown of martyrdom, A.D. 258. His theological works, consisting of treatises, devotional pieces, and letters, still form a part of every good library.

29. **S. Michael.** See Notes on the Collect, &c., for the Day.

30. **S. Jerome, a learned Christian Father of the 4th**



century. He died, September 30, 420 A.D. Amongst the many useful literary remains of this good Priest the most useful was his Latin translation of the whole Bible, commonly known as the Vulgate.

#### OCTOBER HATH XXXI DAYS.

1. **Remigius**, Bishop of Rheims, died A.D. 533.

6. **Faith**, Virgin and Martyr. She was beheaded by the order of Datian, Prefect of Gaul, after having suffered horrible tortures, about the close of the third century, and is another bright example of the reality of youthful Christianity in the early ages of the Church. She was a mere child when she died.

9. **S. Denys**, Bishop. Denys, (short for Dionysius,) Bishop of Paris, was martyred about A.D. 273.

13. **Translation of King Edward** the Confessor, or the removal of his body to its present resting place in Westminster Abbey, A.D. 1163. He died, A.D. 1066, and was the last of the Anglo-Saxon Kings. He was the founder of Westminster Abbey. A national saint.

17. **Etheldreda**, Virgin Queen. Also a national saint of peculiar interest. She was the daughter of the King of East Anglia, and married to a Prince who lived in the fens of Cambridgeshire. After the death of her first husband, she led a retired life at Ely for a long time, and then married a Prince who became King of the Northumbrians, whereupon she retired to a convent, and spent the remainder of her life apart from the world, in spite of her husband's entreaties, an act, which, however much in accordance with the spirit of her age, is surely not in accordance with Eph. v. 22—24. She built a convent at Ely, and may be regarded as the founder of the beautiful Cathedral there. Died A.D. 679.

18. **S. Luke**, Evangelist. See Notes on the Collect, &c., for the Day.

25. **Crispin**, Martyr. A native of Rome, who became a celebrated Missionary, working at the same time for his living, like S. Paul. He worked as a shoemaker, hence he is spoken of as the Patron Saint of shoemakers. He was martyred at Soissons, Oct. 25, A.D. 288.

28. **SS. Simon and Jude**, Apostles. See Notes on the Collect, &c., for the Day.

#### NOVEMBER HATH XXX DAYS.

1. **All Saints' Day**. See Notes on the Collect, &c., for the Day.

6. **Leonard**, Confessor. A Frenchman, and a Deacon, who employed a great portion of his time amongst prisoners. Died A.D. 599.

11. **S. Martin**, Bishop, see July 4. This celebrated saint was an officer in the Roman army, and was converted to Christianity in his early boyhood. His almsgiving was as remarkable as his holiness. In ancient pictures he is represented on horseback cutting his cloak in halves with his sword, and dividing it with a beggar, an incident which actually occurred as he was entering the gate of Amiens in the depth of winter. S. Martin had given all his money away, and had nothing left but his cloak. Died A.D. 397.

13. **Britius**, Bishop of Tours, successor of S. Martin. Died A.D. 444.

15. **Machutus**, Bishop of Aleth, in Brittany. Died A.D. 564.

17. **Hugh**, Bishop of Lincoln, died Nov. 17, A.D. 1200, aged 60. A considerable portion of Lincoln Cathedral owes its erection to him.

20. **Edmund**, King and Martyr. A national saint of great repute, murdered by the Danes A.D. 870. His body was afterwards laid in a place, around which arose the flourishing town and abbey of Bury S. Edmund's, in Suffolk.

22. **Cecilia**, Virgin and Martyr. A Roman lady, martyred A.D. 230.

23. **Clement**, Bishop of Rome. Mentioned in *Phil.* iv. 3. Author of one, if not two, Epistles to the Corinthians, which are amongst the oldest uninspired Christian writings in existence. Martyred A.D. 100.

25. **Catharine**, Virgin, a royal lady, who was martyred at Alexandria, A.D. 307. In the eighth century her body was transferred to Mount Sinai by the monks of that region, whom popular tradition has changed into angels.

30. **S. Andrew**, Apostle. See Notes on the Collect, &c., for the Day.

#### DECEMBER HATH XXXI DAYS.

6. **Nicolas**, Bishop of Myra, in Lycia, in Asia Minor. Died A.D. 342. In mediæval times school children were taught to regard this saint as their Patron.

8. **Conception of the Virgin Mary**. A festival of doubtful meaning, and late introduction. The most probable idea is, not that it refers to our LORD'S conception by the Blessed Virgin, but to the Blessed Virgin's conception by S. Anne.

13. **Lucy**, Virgin and Martyr. A Sicilian lady, martyred A.D. 304.

16. **O Sapientia**, i.e., Oh Wisdom, so called because several antiphons were sung from this day till Christmas commencing with O ; O Sapientia being the first.

21. **S. Thomas**, Apostle. See Notes on the Collect, &c., for the Day.

25. **Christmas Day**. See Notes, &c.

26. **S. Stephen**, Martyr. See Notes, &c.

27. **S. John**, Evangelist. See Notes, &c.

28. **Innocents' Day**. See Notes, &c.

31. **Silvester**, Bishop of Rome. Died A.D. 325.

## RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

**Feasts and Holy-Days** are two names for the same things. They are called *Feasts* because the Feast of the Holy Supper is partaken of in a more than usually solemn manner on these days, and because the faithful are allowed additional secular enjoyment; *Holy-Days*, not because they are in themselves holy, (*Rom.* xiv. 5,) but because the Church has set them apart for special holy duties, and thus made them holy.

**Easter Day** (on which all the rest depend.) The chief of all the festivals. See Notes, &c., for Easter Day.

**Moveable**, depending for the date upon which they fall upon the variable date of Easter Day.

**Immoveable**, the same every year.

## A TABLE OF ALL THE FEASTS TO BE OB- SERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

Collects, Epistles, and Gospels, with special Lessons, are appointed for the Feasts here enumerated. The other Feasts marked in the Calendar, commonly called "Black Letter Days," have no public and authorised recognition in the Services of our Church, but in some churches recently it has been the custom to commemorate these days by the singing of a special hymn. The object of keeping the Festivals is to inculcate some special lesson from some special event or person, which lesson is brought out in the services for the day, and thus to furnish the Church throughout the world with patterns of holiness and truth, each in their due season. *Jeremy Taylor* says, "JESUS going up to Jerusalem to the Feasts, and His observatio<sup>n</sup> of the Sabbaths, teach us our duty in the celebratio<sup>n</sup>

festivals constituted by a competent and just authority, for that which gave excellency to the observation of the Mosaical rites was an evangelical duty ; and the piety of obedience did not only consecrate the observations of Levi, but taught us our duty in the constitutions of Christianity." *Canon 13* of our Church says, that Sundays and Holy-days should be spent "in hearing the Word of GOD read and taught, in private and public prayers ; in acknowledging our offences to GOD, and amendment of the same ; in reconciling ourselves charitably to our neighbours, where displeasure hath been ; in oftentimes receiving the Communion of the Body and Blood of CHRIST; in visiting the poor and sick ; using all sober and godly conversation." *Amusement* it will be noted is not here named.

**All Sundays.** Sunday can never be a Fast, because it is a weekly celebration of our LORD'S "rising again for our justification," a fact for gladness and praise. As a day of rest and religious observance Sunday takes the place of the ancient Sabbath, which fell upon Saturday. For many years after our LORD'S Ascension the Sabbath, or Saturday, was observed by Jewish Christians, as well as Sunday, but the custom gradually died away, and Sunday alone was observed. Sunday was not given to the Church by any definite law, but by the Providence of GOD, who allowed the Day of His SON'S triumph to quietly supplant the old shadow, and thus prevented a stumbling-block being put in the way of the conversion of the Israelites, who thought highly of the Sabbath. We observe the *spirit* of the fourth Commandment, one day in seven, though not the letter, the seventh day. Traces of a very general observance of the first day of the week are to be found in the New Testament. See *S. John* xx. 19, 26 ; *Acts* ii. 1, xx. 6, 7 ; *1 Cor.* xvi. 2 ; *Rev.* i. 10.

## A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.

**Evens or Vigils.** *Evens* are the evenings before all Festivals ; *Vigils*, or watchings, are the evenings before special Festivals, here enumerated. All *Vigils* are fasts, but not all *Evens*. "The festivals that fall during the seasons of Christmas, Easter, and Whitsuntide have no Vigils, Fridays being the only days of abstinence in these joyous periods. S. Luke's Day is without a Vigil, either because the Evangelist is thought to have died in peace without martyrdom, or because the minor festival of S. Etheldreda occupies the 17th of October. Michaelmas Day is without a Vigil, because the holy angels had no day of trial like the saints before entering heaven ; and of this the Vigil is a symbolical observance. The use of the words Vigil and Even at the time when the Prayer Book was first translated is illustrated by the following passage from Cranmer's answer to the Devonshire rebels : 'For as Vigils, otherwise called watchings, remained in the calendars upon certain *Saints' Evens*, because in old time the people watched all those nights . . . but now these many years those Vigils remained in vain in the books, for no man did watch.'" (*Annotated Prayer Book.*)

A Vigil by strict ecclesiastical use is not now what it formerly was, a *night* of prayer and watching, but applies to the whole *day* preceding a festival, until the evening, when the festival begins, after the manner of the Jewish Sabbath, which begins on the Friday evening. Hence in churches where different colours for various seasons are used, the colour proper for the festival is adopted for evensong on the day before. The main idea of a Vigil is to impress upon us the lesson of preparation for death or

the coming of CHRIST, which, as in the case of many of the martyred saints, is often sudden and unexpected. See *S. Matt.* xxv. 1—13 ; *Rom.* xiii. 11—13.

**Fasts and Days of Abstinence.** *Fasting* is entire abstinence from food, *Abstinence* is refraining from particular kinds of food. In the Church of England before the Reformation the distinction between these two kinds of self-denial was clearly defined, but the silence of our reformed offices and regulations on the subject leaves it an open question. That fasting is a plain Christian duty is clear from *S. Matt.* vi. 16—18 ; *S. Mark* ii. 18—20, and many other places, but it was some time after our LORD'S Ascension before fasting was reduced to any sort of rule, and then this rule was various in various places. The object of fasting is declared in *1 Cor.* ix. 27 ; *Col.* iii. 5. In this age there is no danger from over-fasting, rather from over-feasting. The following passage may be useful : " Fasting even by CHRIST'S assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting, and that it was used in the primitive Church, appeareth most evidently by the Chalcedon Council, one of the first four general Councils. The Fathers assembled there to the number of six hundred and thirty, considering with themselves how acceptable a thing fasting is to GOD, when it is used according to His Word ; again, having before their eyes also the great abuses of the same crept into the Church at those days, through the negligence of them which should have taught the people the right use thereof, and by vain-glories devised of men, to reform the said abuses, and to restore this so good and godly a work to the true use thereof, decreed in that Council, that every person, as well in his private as public fast, should continue all the day without meat and drink till after Evening Prayer. And whosoever did eat or drink before the Evening Prayer was ended, should be accounted and reputed not

to consider the purity of his fast. This canon teacheth so evidently how fasting was used in the Primitive Church, as by words it cannot be more plainly expressed." (*Homily of the Church of England on Fasting.*) "I do not call fasting a trifling distinction of meats, but a lessening of the quantity as well as the quality, and a contracting of the time spent at meals, that so far we may have a greater freedom both in our time and in our thoughts; that we may be more alone, and pray and meditate more; that what we save out of our meals we may give to the poor." (*Bishop Burnet.*) *Illustrations, Isa.* lviii. 3—8; *Zech.* vii. 5; *Ezra* viii. 21, 23, x. 6; *Jonah* iii. 5—8.

**Note, that if any of these Fast-Days, &c.** This rule is adopted because Sunday is always a festival, and a day of joy.

**Lent.** See Notes before the Collect for Ash Wednesday.

**Ember Days.** See Notes on the Ember Collects.

**Rogation Days.** See Notes before Ascension Day.

**All Fridays in the year.** As all Sundays in the year are feasts in memory of our LORD'S Resurrection, so all Fridays are fasts in memory of His Death.—**Except Christmas-Day**, which can never be other than a joyful day.

## THE ORDER FOR MORNING AND EVENING PRAYER.

### THE RUBRIC.

This rubric has become notorious as the cause of litigation between the High and Low Church parties, and is known popularly as the "Ornaments Rubric."

**The accustomed place.** In the first reformed Prayer Book daily prayer was ordered to be said in the choir, but at the first revision this rubric was considerably altered, and the place for prayer was to be such as was



most convenient for the people to hear ; if there was any dispute it was to be referred to the Bishop. The first part of the rubric was altered to its present form on the accession of Queen Elizabeth, and as during Mary's reign the daily prayers, or canonical hours, were said in the chancel, it is most probable that the term "accustomed place" here refers to the chancel.

**Chapel.** This term refers to college chapels, private chapels, and chapels of ease.

**Chancel,** the space separated from the body of the church generally by a screen, used by clergy and choir alone ; called the choir because the service was sung here. Our churches have from the beginning preserved the form of the tabernacle and the temple : 1, the outer court, (churchyard) ; 2, the holy place, (the nave) ; 3, the most holy place, (chancel). GOD was the architect of His own House, and we should be slow to alter His plans.

**Ordinary,** the Bishop, or his deputy.

**The Chancels shall remain as they have done in times past,** an order intended to repress the misdirected zeal of those extreme Protestants, whose hatred of the Mass would have denuded, and even destroyed, the special part of the church in which it was celebrated. As it was few chancels escaped some desecration.

**Ornaments of the Church, and of the Ministers thereof.** The word "Ornaments" means not merely ornamental decorations, but the accessories of Divine service. With regard to the *Ornaments of the Church*, it would seem that the result of all the lawsuits has been to make it legal for almost any kind of decoration to be placed in a church, provided it is not so used as to contravene the letter of the law. The furniture of the holy Table has been most in dispute. There may be a cross and candles on a ledge at the back of the Table, but they must not *rest on* the Table, nor must the candles be  
hted for symbolical purposes, although they may be

lighted if they are required for the purpose of giving light. There may also be a carved or sculptured reredos, provided the figures do not tend to superstition. The ornaments to be worn by the Clergy are, a surplice and hood, with the addition of a cope, or large embroidered cloak, for the celebrant at cathedrals on the Great Festivals. Such is the law according to the Privy Council, but as the same Council decided also that this rubric refers to the Prayer Book of 1549, which orders the eucharistic vestments to be used, its rulings have caused perplexity.

**By the authority of Parliament.** "By the 2 and 3 Edw. VI., cap. 1, (Jan. 15, 1549,) it was enacted, that the order of Divine worship contained in the book drawn up by the Commissioners, 'by the aid of the HOLY GHOST,' should be the only one used after the next Whitsuntide. Those who refused to use it, or who spoke or wrote against it were fined for the first or second offence, and rendered subject to forfeiture of goods and imprisonment for life for the third. This statute was confirmed by 5 and 6 Edw. VI., c. 1, (1552,) repealed by 1 Mary I., sess. 2, c. 2, (1553,) and restored by 1 Eliz. c. 2, (1559.) It formed the basis of the Act of Uniformity, commonly so called, (13 and 14 Charles II., c. 4,) which contained stringent regulations with respect to the use of the Book of Common Prayer, received the royal assent May 19, and came into operation Aug. 24, 1662." (*Townsend.*) Parliament has long *claimed* authority, if not to make, at least to regulate the laws of the Reformed Church, of course with the assent of the Sovereign. The sense in which the Church regards this position is defined in the 37th Article.

**The second year of the reign of King Edward the Sixth.** The Committee of the Privy Council decided in the celebrated lawsuit of *Westerton and Liddell*, that this refers to the first Prayer Book of Edward VI.

## THE ORDER FOR MORNING PRAYER.

## THE TITLE.

**Morning Prayer.** The ancient name for Morning Prayer, still retained in our Calendar, was *Matins*, from *Matutinus*, the Latin for *pertaining to the morning*. Before the Reformation, the Church of England required the observance of what are known as *the canonical hours*, viz., 1, *Matins*, early morning; 2, *Prime*, the first hour; 3, *Tierce*, the third hour; 4, *Sext*, the sixth hour; 5, *Nones*, the ninth hour; 6, *Vespers*, the Evening Service, from the Latin, *vesper*, eventide; 7, *Compline*, a contraction of *completorium*, the completion of the Services. Our Reformers merely adopted an already existing custom of having only *two* Offices of daily prayer, *Matins*, and *Vespers*, or *Evensong*; for the Priests used to say the Offices *by accumulation*, i.e., the seven Offices in two. Our present Daily Offices are, to a large extent, indeed well-nigh entirely, a condensation of the seven canonical hours.

## THE SERVICE.

**THE RUBRIC.** **One or more of these sentences.** These sentences, together with the Exhortation, Confession, and Absolution, as far as their position is concerned, are peculiar to the English Prayer Book. They were inserted in A.D. 1552, the first Book commencing with the LORD'S Prayer, with the object, 1, to show that Holy Scripture is the foundation of all that follows; 2, to bring before us the great duty of repentance.

## THE EXHORTATION.

**In sundry places,** various places, as in the sentences just read. See also *Lev.* xxvi. 40-42; *Prov.* xxviii. 13;

*Isa.* i. 18 ; *Jer.* iii. 12, 13.—**Acknowledge and confess.** These two words have almost the same meaning, and it may be well to observe here once for all, that a similar repetition of words is common in the Prayer Book, with the object no doubt of increasing the force of the idea contained in them.—**Manifold**, i.e. numerous.—**Sins and wickedness**, the former referring to actual transgressions, the latter to the state of the heart, and life.—**Oloak**, conceal.—**Before the face**, i.e., in the presence of, GOD being everywhere present. See *Ps.* xxxi. 16 ; *Lam.* ii. 18, 19.—**Almighty God our heavenly Father.** Well chosen terms in this connection : *Almighty* to punish the impenitent, a *Father* to receive the penitent. See *S. Luke* xv. 18, 19.—**Obedient heart**, a heart prepared to obey the call of repentance, and the laws of GOD generally. See *Deut.* v. 29.—**Forgiveness of the same**, i.e., the same sins and wickedness.—**Infinite**, without end.—**Assemble and meet together**, &c. The objects of public worship are here said to be, 1, thanksgiving ; 2, praise ; 3, hearing GOD'S word ; and 4, prayer.—**His most worthy praise.** 1, Praise worthy of GOD, its object ; 2, Praise worthy as proceeding from worthy worshippers.—**Pray and beseech**, a forcible expression, showing the depths of our need.—**Humble voice**, not necessarily a low voice, but a voice expressive of humility.—**The throne of the heavenly grace**, the throne of GOD, in Heaven, from which He dispenses His grace and favour to men. See *Heb.* iv. 16.

#### THE GENERAL CONFESSION.

**RUBRIC.** A **General Confession**, as distinguished from special confession of special sins.—**To be said of**, i.e., to be said by.—**The whole Congregation**, not by the choir, or clerk, alone. The duty of joining audibly in this confession should be clearly recognized by every member of the Church ; for we are told in Holy Scripture

that sin unrepented hinders the effect of our prayers (see *Psalm* lxvi. 18, *Isaiah* i. 15, *S. John* ix. 31,) and therefore such as would pray effectively must begin with confession. —**After the Minister**, the Minister either saying a few words, of each sentence, or a whole sentence, before the congregation commences.—**All kneeling**, See 1 *Kings* viii. 54, *Isaiah* xlv. 23, *Dan.* vi. 10, *S. Luke* xxii. 41, *Acts* vii. 60, ix. 40, xx. 36, *Ephesians* iii. 14. Kneeling is the most natural posture for prayer, particularly for confession of sin, for it expresses reverence, humility, and earnest desire. In the early Church, prayer was sometimes made standing. *Neander* says, “on those days which were specially consecrated to the memory of CHRIST’S Resurrection, the Christians were accustomed to pray standing, as a token that CHRIST had raised up to Heaven those who were fallen, and sunk in the mire of the earth ; on all other days they prayed kneeling.” The General Confession, though peculiar to our Prayer Book, is a most beautiful expression of the soul’s longing after GOD’S love, mainly in the words of Holy Scripture. It asks pardon for every kind of sin, (1.) Sins of ignorance and thoughtlessness ; (2.) Sins of wilfulness ; (3.) Sins against light ; (4.) Sins of omission ; (5.) Sins of commission ; (6.) Sins of nature.

**Erred, wandered.—Lost Sheep.** Our minds here are at once directed to our LORD’S parable, *S. Luke* xv. 3–7. **Devices and Desires ; Devices**, intentions ; *Desires*, wishes.—**We have left undone, &c.** Sins of omission, so little thought of by Christians generally. But see *S. James* iv. 17.—**And we have done, &c.** Sins of commission.—**Health**, not bodily, but spiritual health, or soundness. See *Psalm* li. 5–7, *Romans* vii. 13–20.—**Miserable, miserabilis**, to be pitied, in a wretched spiritual state.—**Restore**, to Thy favour which we have forfeited by our sin.—**According to Thy promises**, which never fail. See 1 *Kings* viii. 56. GOD cannot lie, and if He

has made a promise, He is sure to perform it, if we plead that promise in simple faith.—**Declared unto Mankind**, not a part, but all.—**In Christ Jesu our Lord**. GOD'S promises to man were not only made by CHRIST, and for CHRIST'S sake, but *in* CHRIST, i.e., CHRIST is the sphere in which they work, and the circle in which they move.—**A godly, righteous, and sober life**; 1, *godly* with respect to our religious emotions and duties; 2, *righteous*, upright, just, with regard to man; 3, *sober*, with relation to ourselves. The last epithet means moderate, indulging in no excess of word or deed, grave without moroseness, quiet without gloom. The three phrases are taken from *Titus* ii. 11–14, which passage should by all means be consulted.—**To the Glory of Thy Holy Name**, the aim and end of all we are and do. *1 Cor.* x. 31. As the Holy Name of GOD is often outraged by the evil lives of professors of Christianity, so it is often honoured among men by their good lives. See *1 S. Peter* ii. 11, 12. **Amen**, is a part of the confession, a solemn confirmation, and should be said by all.

#### THE ABSOLUTION.

**RUBRIC.** **Absolution**, from *absolvere*, to loose.—**Remission**, from *remittere*, to send back or away.—**Pro-nounced**, proclaimed with authority.—**By the Priest alone**. Up to the last revision of the Prayer Book, the word was *Minister*, not *Priest*, but it was changed into *Priest*, because the Puritans desired to make it lawful for a *Deacon* to say the Absolution, contrary to the practice of the whole Church from the beginning. The word *alone* refers, 1, to the Priest as distinguished from the Deacon, and, 2, to the silence of the people whilst he is speaking.—**Standing**. This denotes authority.—**Kneeling**, the posture of humility, fitting for those who are to receive pardon or benediction.

**Desireth not . . . wickedness and live.** See *Ezek.*

xviii. 31, 32. The fact of **Almighty God being the Father of our Lord Jesus Christ** is a striking introduction to a declaration and conveyance of mercy.—**Hath given power and commandment to His Ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins.** These words show plainly that our Church does not regard the passages of Scripture which relate to absolution as confined to the persons to whom they were spoken, but that they were spoken officially to those who were the first representatives of the Christian Ministry, and the powers conveyed by them were to be continued to their successors. See *S. Matt.* xvi. 19, xviii. 18, *S. John* xx. 21–23. This is the more remarkable because the Absolution, containing the words above, was inserted in the Prayer Book at a time when the Reformers were more inclined to favour Puritan doctrine, which rejects Absolution by the instrumentality of the Priesthood, than at any period of our Church history.—**Being penitent.** This disposes of the idea that absolution is independent of the sinner's state of mind.—**He pardoneth and absolveth.** "Since the priest has the *ministry of reconciliation* committed to him by GOD, (2 *Cor.* v. 18, 19), and hath 'power and commandment to declare and pronounce to His people, being penitent, the absolution and remission of their sins;' therefore, when he does, by virtue of this power and commandment, declare and pronounce such absolution and remission regularly in the congregation, those in the congregation that **truly repent and unfeignedly believe God's holy Gospel**, (though the priest does not know who, or how many they are that do so,) have yet their pardon conveyed and sealed to them at that very instant through his ministration, it being the ordinary method of GOD with His Church, to communicate His blessings through the ministry of the priest." (*Wheatley.*)  
—**Unfeignedly**, sincerely, without pretence, or use of

artificial means.—**Grant us true repentance.** Why should we ask for repentance immediately after pardon? Because repentance is not merely an act, but a state, and requires continuance.—**At this present,** now, at this time, being assembled for worship.—**Through Jesus Christ our Lord.** “When we offer our prayers through His Mediation, it is then He that prays, His love that intercedes, His blood that pleads, it is He Who obtains all from His FATHER.” (*Bishop Wilson.*) See *S. John* xiv. 13, xv. 16, xvi. 23.

RUBRIC after Absolution. The word **Amen** means verily, truly, so be it, and is intended to express emphatic acquiescence with the prayer which goes before it. It is an ancient custom. “And therefore, whilst our minister is in rehearsing the prayer that is made in the name of us all, we must give diligent ears to the words spoken by him, and in heart beg at GOD’S hand those things that he beggeth in words. And to signify that we do so, we say *Amen* at the end of the prayer that he maketh in the name of us all.”—(*Homily of Common Prayer and Sacraments.*)—See *Deut.* xxvii. 15, *1 Chron.* xvi. 7, 36, *1 Cor.* xiv. 16. When the word *Amen* is printed in *Italics*, it is to be said by the people alone, as an assent to what the minister has been saying for them; when not so printed, the minister and people are to say it together. In the Communion Service, this rule will not hold, e.g., the *first Lord’s Prayer*, the *Sanctus*, and *Gloria in Excelsis*. When this word *Amen* was said in church by the early Christians, *S. Jerome* compared it to thunder. *Clemens Alexandrinus* says, that “at the last acclamations of their prayers, they raised themselves up very high, as if they desired that the word *Amen* should carry up their bodies as well as their souls to Heaven.”

RUBRIC before LORD’S Prayer. **Audible voice**, i.e. a voice which can be heard.—**Divine Service** probably here refers merely to the regular Morning and Evening Prayers.



The LORD'S Prayer is necessary to the completeness of any public service. See *S. Luke* xi. 2.

THE LORD'S PRAYER.

**Our Father . . . . Kingdom come.** "I desire my LORD GOD our heavenly FATHER, Who is the giver of all goodness, to send His grace unto me and to all people." (*Catechism.*)—**Hallowed**, made holy, not in itself, for it is holy already, but with reference to the estimation in which men hold it. See *1 Cor.* x. 31.—**Thy Kingdom**, the whole realm of GOD'S grace, in which He governs, here and hereafter.—**Thy will . . . . heaven.** "That we may worship Him, serve Him, and obey Him, as we ought to do." (*Catechism.*)—**In earth**, by men, and all created things; **in heaven**, by the Angels. See *Collect for S. Michael's Day.*—**Give us this day our daily bread.** "And I pray unto GOD that He will send us all things that be needful both for our souls and bodies." (*Catechism.*) The bread of the soul. *S. John* vi. 33.—**And forgive . . . against us.** "And that He will be merciful unto us and forgive us our sins." (*Catechism.*) **Trespases**, going beyond the limits of GOD'S law.—**And lead us . . . temptation.** "And that it will please Him to save and defend us in all dangers ghostly and bodily." (*Catechism.*) "Ghostly," spiritual, unseen.—**Lead us not**, suffer us not to be led. See *S. James* i. 13, 14. Though GOD cannot tempt any man to sin, yet no temptation can happen without His permission. See *Job* i. 6-12.—**But deliver us from evil.** "And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death." (*Catechism.*)—**For Thine is the Kingdom, &c.** A reason why the foregoing prayers are offered, and may be granted. This part of the LORD'S Prayer is called "the doxology," or word of praise, and occurs in *S. Matt.* vi. 9-13, but not in *S. Luke* xi. 1-4. For this reason, and to show that

both forms of the LORD'S Prayer, though given on different occasions, are of equal authority, the Church in her services sometimes uses one form, sometimes the other.—**Amen.** "And this I trust He will do of His mercy and goodness, through our LORD JESUS CHRIST. And therefore I say Amen, so be it." (*Catechism.*)

#### THE VERSICLES.

These short prayers, called versicles, i.e., short verses, have been used at the commencement of the daily services in our Church, from the earliest times. The two first are taken from *Psalms* li. 15, the latter from *Psalms* xl. 13, slightly varied. They express complete dependence upon the help of GOD in worshipping Him acceptably, and are therefore most suitable for the commencement of the service. In our present Prayer Book they also mark the transition from confession to praise.

#### THE GLORIA PATRI.

The use of this hymn to the Trinity, the first sentence of our public praise to GOD in the sanctuary, can be traced to the second century, but is probably apostolical. There are several Christian doxologies in the New Testament varying in form, but the same in substance. See *Rom.* xvi. 25-27, *Eph.* iii. 20, 21, *Phil.* iv. 20, *S. Jude* 24, 25, *Rev.* iv. 8.

#### PSALM XCV.

**RUBRIC.** It will be observed here that this Psalm may be either **said**, **sung**, or **read**.—The **TITLE**, *Venite exultemus Domino*, i.e., O come let us sing unto the LORD, comprises the first words of the Psalm, as it stood in the old Latin offices. At the head of all the Canticles and Psalms the custom is adopted of retaining as titles the first words in Latin. From very early times, Psalm 95 has occupied the position of the first psalm in the daily

service, and the suitability of this position may be seen from verses 1, 2, and 6.

**Ver. 1. The strength of our salvation.** Our salvation is from GOD, in GOD, and by GOD, and without GOD we are powerless. *S. John xv. 4, 5.*

**Ver. 2. Before His presence,** in the sanctuary. See *S. Matt. xviii. 20.*

**Ver. 3. All Gods,** refers, according to the use of Holy Scripture, not to idols only, but to men in exalted positions of any kind. See *Psalms lxxxii. 6, 7, S. John x. 34-36.*

**Ver. 4. His Hand.** GOD is a Spirit, and cannot properly be said to have hands, &c. (*S. Luke xxiv. 39.*) but being a Person He is represented to us in Holy Scripture as a man, that we may better understand His Personality. **Corners of the earth,** bounds, limits, of the earth; though perhaps the use of the word corner may refer to the inaccessible parts of the earth. The Bible version has "deep places of the earth."

**Ver. 7. Sheep of His Hand,** in the power of His Hand, under His protection and guidance. See *Ps. xxiii., S. John x. 1-16.*

**Ver. 8. To-day.** See explanation in *Heb. iv. 6-9.* See also *2 Cor. vi. 1, 2.*—**Hear His voice,** either, 1, directly, as when He speaks to man so that a voice can be heard from Heaven, as in *Acts ix. 4, 5*; or, 2, indirectly, as by His Holy Word, by His ministers, &c., see *1 Thess. ii. 13*; or, 3, by action, as trouble, misfortune, &c. See *Heb. xii. 5, 6.*—**Harden not your hearts,** as Pharaoh did, (*Exod. viii. 32.*) and as the Israelites in the provocation which they gave to GOD, and the manner in which they tempted, or tried, Him in the wilderness for forty years, the day of temptation, a long day.

**Ver. 9. Proved Me,** i.e., tried Me so severely that I gave them *proof* of My power by punishing them. See *Numbers xiv. 1-26.*

*Ver. 11. In My wrath*, righteous indignation, not revengeful anger.

*THE PSALMS.*

RUBRIC. The propriety of using the *Gloria Patri* at the end of the Psalms lies in the fact that their spiritual and prophetic character makes them more Christian hymns than Jewish, so that they ascribe glory to the SON and HOLY GHOST as well as to the FATHER. At the end of some of the Psalms, its use is strikingly appropriate, e.g., 116, 117, and 150.

*THE LESSONS.*

RUBRIC 1. **Read distinctly with an audible voice.** The object of this direction is too plain to need comment, and it will be well to bear in mind that any interpretation of this or other rubrics which seems to imply that the Church intended any portion of its service to be other than clearly understood by all present is contrary to fact. It is generally understood that a layman may read the Lessons in Church. *Bingham* says, that "for the first two centuries after CHRIST, before the order of Readers was instituted, it is probable the Scriptures were read by the Deacons, or else, in imitation of the Jewish Church, by such as the Bishop or President for that time appointed. But in the time of S. Cyprian it was the peculiar office of the Readers, which were become an inferior order of the clergy, to read all the lessons of Scripture." He also proves that the Scriptures were always read in a language understood by the people. **Turning himself.** This implies that in the portion of the service immediately preceding the Minister's face has been turned away from the people.

RUBRIC 2. **Note that, &c.** In primitive times the Deacon used to enjoin silence, and then the reader commenced by saying, "Peace be with you," after which he

read the Lessons, which were never less than two, one from the Old, the other from the New Testament.

THE TE DEUM.

**Te Deum Laudamus**, i.e., We praise Thee, O GOD, the hymn being in Latin. It has never been clearly determined who was the author of this magnificent composition. The ancient tradition is that it was composed, and sung alternately, by S. Ambrose and S. Augustine, at the Baptism of the latter by the former. The *Te Deum* is a hymn to the Trinity, and to each Person of the Trinity, though the Second Person is most prominently brought forward. The following passage is from *Liddon's Bampton Lectures*. "Nor may we forget a hymn which, in GOD'S good providence, has been endeared to us from childhood. In its present form, the *Te Deum* is clearly western, whether it belongs to the age of S. Augustine, with whose baptism it is connected by the popular tradition, or, as is probable, to a later period. But we can scarcely doubt that portions of it are of eastern origin, and that they carry us up well-nigh to the sub-apostolic period. The *Te Deum* is at once a song of praise, a creed, and a supplication. In each capacity it is addressed to our LORD. In the *Te Deum* how profound is the adoration offered to JESUS, whether as One of the Most Holy Three, or more specially in His personal distinctness as the King of Glory, the FATHER'S everlasting SON! How touching are the supplications which remind Him that when He became incarnate, 'He did not abhor the Virgin's womb,' that when His death-agony was passed He 'opened the Kingdom of Heaven to all believers.' How passionate are the pleadings that He would 'help His servants, whom He has redeemed with His most precious Blood,' that He would 'make them to be numbered with His saints in glory everlasting!' Much of this language is of the highest antiquity; all of it is

redolent with the fragrance of the earliest Church ; and, as we English Christians use it still in our daily services, we may rejoice to feel that it unites us altogether in spirit, and to a great extent in the letter, with the Church of the first three centuries."

**Ver. 3. The heavens, and all the powers therein.** The powers of Heaven refer to the various orders of angels, whose office is continual praise. See *Rev.* v. 11-14.

**Ver. 4. Cherubin and Seraphin.** These are amongst the highest and most mysterious of the inhabitants of Heaven. It would be useless to give any explanation of their nature, but something may be gathered by reference to the following passages of Scripture. *Cherubin.* *Gen.* iii. 24 ; *Exod.* xxv. 17-20 ; *Ps.* xviii. 10 ; *Ezek.* x. 8-22. *Seraphin.* *Isa.* vi. 1-6. Cherubin and Seraphin are the plural forms of Cherub and Seraph.

**Ver. 5. Holy, Holy, Holy, Lord God of Sabaoth.** From *Rev.* iv. 6-8. The word *Holy* being thrice used has reference to each Person of the Trinity. *Sabaoth*, "The name is found in the English Bible only twice (*Rom.* ix. 29 ; *S. James* v. 4.) It is too often considered to be a synonym of, or to have some connection with Sabbath, and to express the idea of rest. And this not only popularly, but in some of our most classical writers. But this connexion is quite fictitious. The two words are not only entirely different, but have nothing in common. Sabaoth is the Greek form of the Hebrew *tsebaoth*, 'armies,' and occurs in the oft repeated formula which is translated in the authorized version of the Old Testament, by 'LORD of hosts.'" (*Smith's Biblical Dictionary*.) The "hosts" refer, 1, to the Angels, 2, to the people of GOD, 3, to men generally.

**Ver. 8. Goodly**, i.e., pleasant, comely. In the Latin *laudabilis*, worthy of praise. — **Fellowship**, band, union, showing that the labours of all the Prophets are directed to one end. The Latin is *numerus*, number.

**Ver. 9. Noble.** In the Latin it is *candidatus*, white-robed. See *Rev.* vii. 9, 10.—**Army of Martyrs**, called an army because they fought and died for CHRIST. The word martyr means a witness, but is now usually confined to one who dies for the cause he advocates.

**Ver. 10. The holy Church throughout all the world,** a good definition of the word Catholic.

**Ver. 12. Honourable**, adorable, worthy of reverence. In the Latin it is *venerandum*. See *Rev.* iv. 9-11.—**True**, not merely true in Himself, but truly GOD'S SON.—**Only**, only begotten. Compare with this verse the opening part of the Nicene Creed.

**Ver. 13. The Comforter.** The HOLY GHOST was first spoken of by our LORD under this name. See *S. John* xiv. 16-26. The word in the original Greek is *Paracletos*, or Paraclete, a word which not only signifies a comforter, but an advocate.

**Ver. 14. King of Glory**, not merely *the Glorious King*, but much more, the *King*, the ruler, the source, the dispenser, *of glory*. See *1 Cor.* ii. 8, *S. James* ii. 1.

**Ver. 16. Tookest upon Thee** the nature of man, and the office of Redeemer.—**Abhor the Virgin's Womb**, refuse to occupy with a certain amount of loathing (Latin, *non horruisti*), which He might have well done on account of the imperfection which the nature of the Blessed Virgin shared with the rest of mankind. "He willed that His Body should be formed of our very flesh. In all eternity, it was part of His counsel, in uniting Himself to man, not to 'abhor the Virgin's Womb.' The Church, in choosing the word 'abhor,' expressed her thought of the depth of this condescension." (*Pusey*.)

**Ver. 17. Hadst overcome the sharpness of death.** (Latin, *Devicto mortis aculeo*), i.e., the sting, the bitterness of death. This He did, by rising from the dead. See *Collect for Easter Day*.

**Ver. 22. Thine heritage**, or inheritance, a name given

to the Church, because CHRIST inherits it from the FATHER, to whom it specially belongs.

*Ver. 23. Govern them*, i.e., the people of the Church. —*Lift them up for ever* from sin and misery to eternal purity and bliss.

*Ver. 24. Magnify Thee*, i.e., make Thee great in the eyes of men by praising Thee (Latin, *benedicimus*, bless.)

*Ver. 26. Vouchsafe*, deign, condescend, mercifully grant.

*Ver. 28. Lighten upon us*, rest upon us, (Latin, *fiat super nos*.)

*Ver. 29. O Lord, in Thee, &c.* is the first verse of Psalm 31. Churchmen with a Calvinistic bent think that the latter clause of the verse should be translated, "*I shall never be confounded*," and take it as an argument that the Church from the beginning has held the doctrine of "Final Perseverance." It is, however, merely the expression of confident hope, such as every joyful Christian feels at the times of his exaltation, and means no more than this, that so great is GOD'S mercy, that if we are confounded it will be our own fault and not His. See *Rom. viii. 35-39*.

#### BENEDICITE, OMNIA OPERA.

(The first words of the Hymn in Latin.) The word *Canticle* in the rubric means a song.

The *Benedicite* is taken from the Apocrypha, where it is called, "*The Song of the three holy Children*," and is believed to have been the song which Shadrach and his two companions (*Dan. iii.*) sang in the midst of "the burning fiery furnace." In the old Latin Prayer Books it was much shorter than in our present Book. In the first reformed Prayer Book it was appropriated to be said in Lent, and although this direction does not now exist the custom is still largely observed. S. Chrysostom says that in his time (fourth cent.) this hymn was sung in the Church all over the world. The hymn itself is too simple



to need much comment. All created things, animate and inanimate, are called upon to praise GOD, the latter of course being incapable of conscious praise, but by their existence and operation giving evidence of the greatness and goodness of GOD. The three persons mentioned in the last verse are the three holy children under their Hebrew names.

#### THE BENEDICTUS.

(The first word of the Canticle in Latin.)

It will be observed that all the Canticles are taken from the canonical Scriptures, except the *Te Deum* and *Benedicite*. The *Benedictus* is the song of praise which Zacharias the father of S. John the Baptist, uttered in the spirit of prophecy and under the influence of the HOLY GHOST, at the child's circumcision. (See *S. Luke* i. 57-80.) The Rubric directs that it shall not be used on S. John the Baptist's Day, or on the day when it happens to be read in the Lesson, so as to avoid repetition.

**Ver. 1. The Lord God of Israel.** A title in which we may still rejoice. *Rom.* ii. 28, 29.—**Visited and redeemed His people;** as He did when in Egyptian slavery, (see *Acts* vii. 32-34,) so now from the slavery of sin, an evidence of which was the miraculous birth of S. John the Baptist, the forerunner of the Redeemer.

**Ver. 2. And hath raised up.** The birth of our LORD had not taken place, but it was soon to be, hence in the spirit of prophecy Zacharias regards that event as accomplished. The words in our mouth refer of course to an event long since passed.—**A mighty salvation.** (κέρas σωτηρίας, a horn of salvation.) "A metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns." (*Alford*.) It refers also to the strength of that protection afforded by the horns, or projecting corners, of the altar of incense. See *1 Kings* i. 50-53. Strength, both active and passive, is the idea of

our salvation by CHRIST presented to us.—**House of David**, CHRIST being a descendant of David.

*Ver. 3. Since the world began.* (Greek, ἀπ' αἰώνος. Lat. *a seculo*.) Whether the English be a correct translation or not, it expresses an absolute truth, for salvation by CHRIST is a subject which occupies prophecies and types of the earliest part of Scripture. See *Gen.* iii. 15 ; iv. 1-8.

*Ver. 4. Our enemies*, “ghostly and bodily,” which is accomplished in JESUS CHRIST. *1 Cor.* xv. 25, 26.

*Ver. 5. Our forefathers*, Abraham as the first, being specially mentioned in ver. 6. See *Gen.* xxii. 15-18 ; xxviii. 10-15. The fulfilment of these promises was in CHRIST. *Acts* xiii. 32, 33.—**Covenant**, agreement, testament ; the Old Testament contains the covenant made by GOD with His people before CHRIST came, the New after He came.

*Ver. 9. Child*, my child, John. This and the following verses refer to the mission of S. John as the forerunner of CHRIST, and shows how well the Holy Spirit taught Zacharias the difference between the offices of CHRIST and John.—**Prophet** here refers not so much to the foretelling of future events, as to the proclamation of the coming Messiah, as is evident from the reason given, “for thou shalt go,” &c.

*Ver. 11. The day-spring*, day rise, or dawn, (Greek, ἀνατολή). The day of salvation was just about to dawn, and the light would soon overspread the sky.

*Ver. 12. The shadow of death.* See *S. Matt.* iv. 12 -16.—**The way of peace.** CHRIST’S religion, which is eminently that of peace. *S. Luke* ii. 14 ; *Rom.* v. 1.

#### JUBILATE DEO.

(The first words of the Latin Psalm, the 100th.)

This Psalm was inserted in A.D. 1552, for the purpose of supplying an alternative Canticle when the *Benedictus* is not sung, at the times specified in the rubric before the

*Benedictus*, and at times when the officiating minister desires to omit that Cantic.

"The Psalmist invites all the world to join the Israelites in the service of Him who was kind and gracious to them beyond expression. Accordingly, we Christians more properly use this Psalm in acknowledgment of GOD'S wonderful love to us in CHRIST; by whom we offer up continually spiritual sacrifices, for redeeming us by the sacrifice which He made of Himself; for making the world anew, and creating us again unto good works; according to His faithful promises, which we may depend upon for ever." (*Bishop Horne.*) There is a prophetic reference to CHRIST in ver. 2. The suitability of the Psalm for Divine worship is set forth in ver. 3.

#### THE APOSTLES' CREED.

There is an ancient tradition, that when the Apostles were about to separate, and occupy their several fields of labour, they met together and composed this Creed, that in teaching the people they might all use the same form of doctrine. The tradition even assigns the articles of the Creed to their several authors. "It was, no doubt, the work neither of one man nor of one day; yet it is probable that the Apostles themselves used a form, in the main agreeing with the Creed as we now have it; except that the articles concerning the descent into hell, the communion of saints, and the life everlasting, were most likely of later origin. The form indeed was never committed to writing, but, being very short, was easily retained in the memory, and taught to the catechumens, to be repeated by them at their baptism. It differed in different churches in some verbal particulars, and was reduced to more regular form owing to the necessity of guarding against particular errors. The form most nearly corresponding to that now called the Apostles' Creed was the Creed of the Church of Rome; though even that Creed

lacked the three clauses mentioned above. And it is an opinion, not without great probability, that the Church of Rome, being the only Church in the West which could undeniably claim an Apostle for its founder, its see was called the Apostolic see, and hence its creed was called the Apostolic Creed." (*Bishop Browne.*) Perhaps, however, the real origin of the name lies in the Creed being a short summary of apostolical doctrine. *Creeds of Scripture, what called, Rom.* vi. 17, xvi. 17; *Phil.* iii. 16; *2 Tim.* i. 13; *Heb.* x. 23; *S. Jude* 3. *The substance of an Apostolic Creed, Heb.* vi. 1, 2.

**RUBRIC. Standing.** "The Creed is to be repeated *standing*, to signify our resolution to stand up stoutly in defence of it. And in Poland and Lithuania the nobles used formerly to draw their swords, in token that if need were, they would defend and seal the truth with their blood." (*Wheatley.*) In churches where the worshippers have not their faces to the east throughout the Service, it has long been the custom for them to turn to the east at the repetitions of the Creed, to indicate a more especial address to Him who is the Sun of Righteousness. In the earliest ages the Christians worshipped throughout with their faces to the east. *Creed* is derived from the Latin *credo*, I believe. A creed was also anciently called a *symbol*, from *symbolum*, a distinctive mark or token, because it is a distinctive mark of Christian profession. The Creed is an expression of the doctrine of the Trinity, with some important additions at the end.

**I believe**, used only twice, but referring to all the Creed.—**In God.** We *believe* man, we *believe in* GOD.—**The Father**, of our LORD JESUS CHRIST first, (*S. Matt.* iii. 16, 17,) the FATHER of His chosen people next, (*Rom.* viii. 14–17,) then the FATHER of all mankind, (*Acts* xvii. 28.) The duty of a father is to provide for his children. GOD does this. See *S. James* i. 17.—**Almighty**, omnipotent, able to do all things.—**Heaven and earth**, all things

both visible and invisible.—**And**, I believe.—**In Jesus**, i.e., SAVIOUR. *Reason*, see *S. Matt.* i. 21. *Conf. S. Luke* i. 26, 31; ii. 21. The Name above every name, see *Phil.* ii. 9, 10. Our Church in *Canon* 18 has ordered that “due and lowly reverence” shall be made when we repeat this holy Name, as a token of inward humility. As Joshua (Jesus, Saviour) was a type of CHRIST, in bearing His Name, so he was a type in leading GOD’S people to the promised land.—**Christ**, i.e., anointed. With what? See *Acts* x. 38. CHRIST the same as Messiah in Hebrew. Under the Law prophets, priests, and kings were anointed. See *Lev.* xvi. 32; *1 Kings* xix. 15, 16. Our LORD was all three.—**His only Son**, i.e., GOD’S only-begotten SON, we are *adopted* sons.—**Our Lord**, i.e., Master; we are His servants. Duty of servants, see *Eph.* vi. 5.—**Conceived by the Holy Ghost**, hence the SON of GOD, (*S. Luke* i. 35,) because the HOLY GHOST is GOD.—**Born of the Virgin Mary**, espoused to Joseph, (*S. Matt.* i. 18,) a carpenter, (*S. Matt.* xiii. 55,) lived at Nazareth, (*S. Luke* i. 26,) in Galilee, the northern portion of Palestine, but our LORD was born at Bethlehem of Judæa, in the southern portion, see *S. Luke* ii. 1–7. Providential fulfilment of prophecy, see *Micah* v. 2. Bethlehem, city of David. Our LORD Son of David. Prophesied, see *Psalms* cxxxii. 11. Prophecy of His birth of a Virgin, *Isa.* vii. 14. The doctrine of the Incarnation, see last part of Athanasian Creed. The season of Christmas.—**Suffered**, applied to all our LORD’S sufferings, but especially the concluding part.—**Under Pontius Pilate**, in the time and under the authority of Pontius Pilate, who was the Roman governor of Judæa, and without whose consent no man could be put to death. The lesson to be learned from our LORD’S sufferings, see *1 S. Pet.* ii. 20, 21.—**Crucified**, hung upon a cross, the lot of the criminal, (*S. John* xviii. 30.) Where, see *S. Luke* xxiii. 33; *S. Matt.* xxvii. 33. With two thieves, *S. Matt.* xxvii. 38. Last earthly thought, see *S. John* xix.

26. Lesson, *filial love*. Prayed for His murderers, see *S. Luke* xxiii. 34. Seven last words, *S. Luke* xxiii. 34, 43; *S. John* xix. 27; *S. Matt.* xxvii. 46; *S. John* xix. 28, 30; *S. Luke* xxiii. 46.—**Dead**, really dead; “He tasted death for every man.”—**Buried**. See *S. Luke* xxiii. 50, 52; *S. John* xix. 39. We are buried with CHRIST in holy baptism, see *Col.* ii. 12.—**He descended into hell**. *Descended*, went down, actually, it is no figure of speech. *Hell*, Hades, place of departed spirits, not to be tormented, for He had no sin, but to fulfil the conditions of humanity. His Body was in the grave, His Soul went to Hell. See *Acts* ii. 31; also, *S. Luke* xvi. 22, xxiii. 43; 1 *S. Pet.* iii. 18, 19; and compare 1 *Sam.* xxviii. 11–19. There is another place called *Hell*, but not prepared for man, (*S. Matt.* xxv. 41,) though man will be sent there if dying in impenitence.—**The third day**, from His crucifixion, crucified in the middle of Friday, and rose early on Sunday morning.—**Rose again**. Appeared first to Mary Magdalene, from whom He had cast seven devils. Our LORD’S love for the penitent. Not less than twelve appearances after His resurrection recorded, some say more. Change passed over His Body. How exhibited, see *S. John* xx. 19. Our change, see *Phil.* iii. 20, 21. *S. Thomas* doubts and is convinced, see *S. John* xx. 24–29. Remained on earth forty days. See *Acts* i. 3, for His occupation during that time. Easter Day. Sunday “an Easter Day in every week.” Prophecies of our LORD’S Resurrection, *Ps.* ii. 7, (*Acts* xiii. 33,) *Ps.* xvi. 8–10, (*Acts* ii. 25–27,) *Isa.* lv. 3–5, (*Acts* xiii. 34.) Types, *Gen.* xxii. 10–12, xli. 37–43; *Exod.* xii. 51; *Jonah* ii. 10. Our LORD’S resurrection the keystone of the Christian edifice.—**From the dead**. Their bodies were in the grave, their souls in Hades.—**Ascended**, went up. See *Acts* i. 2, 9, 12; *S. Luke* xxiv. 50. Types of the Ascension, *Gen.* v. 24; *Lev.* xvi. 15; compared with *Heb.* ix. 11, 12; 2 *Kings* ii. 11. Prophecies of the Ascension, *Ps.* lxxviii. 18, (*Eph.*

iv. 9, 10,) *Ps.* cx. 1, (*1 Cor.* xv. 25.) Ascension Day. Lesson, *Col.* iii. 1.—**Heaven.** His object, see *S. John* xiv. 2. His occupation there, see *Heb.* vii. 25.—**Sitteth**, i.e., rests, for in one place we read of His standing, (*Acts* vii. 55.)—**Right hand of God**, the place of power and majesty, see *S. Mark* xiv. 62; *Rev.* v. 11, 12. We shall occupy His throne. The condition, see *Rev.* iii. 21.—**From thence**, from the right hand of GOD.—**He will come to judge the quick**, i.e. living, **and the dead.** The two Advents. The last Advent. The angel's trumpet call, see *1 Cor.* xv. 52; *1 Thess.* iv. 16. The attendants, see *S. Matt.* xxv. 31. All to be judged, see *2 Cor.* v. 10. How judged, see *Rev.* xx. 13. What judged, see *1 Cor.* iv. 5; *S. Matt.* xii. 36. First prophecy of the Judgment, see *S. Jude* 14, 15. Conduct of the wicked at, see *Rev.* vi. 16. Time uncertain, see *1 Thess.* v. 2, 3. Duty therefore, see *S. Matt.* xxv. 13; *Acts* xvii. 30, 31; *2 S. Pet.* iii. 11.

**Holy Ghost**, the Third Person of the Trinity. Upon whom first sent, see *Acts* i. 26; ii. 1-6. Whitsunday. First given in holy Baptism, see *1 Cor.* xii. 13. Specially in Confirmation, see *Acts* viii. 14-17. Generally, see *S. Luke* xi. 13. Purpose of Gift, see *1 Cor.* xii. 7. His seven gifts, see *Collect in Confirmation Service*.—**Holy Catholic Church.** *Church*, whole body of Christians. *Catholic*, universal. Roman Church no right to appropriate this title to itself alone. The schismatical position of the Roman Church in this country. Confer Article 19. Clergy and laity. Three orders. Schism.—**Communion of Saints.** The word *Saint* (from *sanctus*, Lat.) means a holy person, but is often improperly confined to those eminent Christians who have been canonized. This article of the Creed merely an explanation of the former. The *Communion* is between GOD, the Angels, saints that are departed, and living saints, by the offices of religion, and deeds of kindness, and especially by the Holy Communion.

—**The forgiveness of sins**, first in holy Baptism, see *Acts* ii. 38. For CHRIST's sake. Original sin.—**The resurrection**, i.e., rising again, **of the body**, the same body we now possess, but glorified, see *1 Cor.* xv. 42-44 ; *Phil.* iii. 20, 21. Prophecies, *Job* xix. 23-27 ; *Ps.* xlix. 15 ; *Isa.* xxvi. 19 ; *Dan.* xii. 2, 3 ; *Hos.* xiii. 14.—**Life everlasting**, both for good and evil, see *S. Matt.* xxv. 46. Scripture names for the future state of the wicked, see *S. Matt.* viii. 12 ; *S. Luke* xii. 5 ; *2 Thess.* i. 9 ; *Rev.* xxi. 8. Names given to the reward of the righteous, see *Rom.* vi. 23 ; *1 Cor.* ix. 25 ; *2 Tim.* iv. 8 ; *Heb.* iv. 9 ; *1 S. Pet.* v. 4 ; *Rev.* ii. 10.

#### THE SALUTATION.

The Salutation, and the response, are founded upon *Ruth* ii. 4. They are very suitable at this part of the Service, when we are about to commence the long prayers, during which we especially need GOD'S help to sustain our attention. Before, and for some time after the Reformation, the Salutation in Latin, *Dominus vobiscum*, was a common form of greeting when a Priest met any of his people.

#### LET US PRAY.

“ In our common prayer the minister doth oftentimes say, *Let us pray*, meaning thereby to admonish the people, that they should prepare their ears to hear what he should crave at GOD'S hand, and their hearts to consent to the same, and their tongues to say *Amen* at the end thereof.” (*Homily of Common Prayer and Sacraments.*)

#### KYRIE ELEISON,

Which is “*Lord, have mercy*” upon us, in Greek. The three sentences are called “the Lesser Litany,” to distinguish them from longer Litanies. The first sentence is an address to the FATHER, the second to the SON, the third to the HOLY GHOST.



*THE RUBRIC BEFORE THE LORD'S PRAYER.*

**Clerks**, i.e., licensed lay clerks, cathedral or parish. "Originally the parish clerk was chosen from the poorer candidates for the clerical office, and every minister had at least one to assist him. By Canon 91 he must be twenty years of age at least, and known to the incumbent to be of honest conversation, and sufficient for his reading and writing, and also singing, if it may be." (*Dale's Clergyman's Legal Handbook*.) In cathedrals there are often several lay clerks, but parish clerks, properly so called, are fast dying out, and their places being supplied by choirs, so that the rubric here will seldom literally apply.

*THE LORD'S PRAYER.*

To the Puritans who objected to the repetition of the LORD'S Prayer it was answered at the last revision, that "it is used but twice in the Morning and twice in the Evening Service; and twice cannot be called often, much less so often. For the Litany, Communion, Baptism, &c., they were offices distinct from Morning and Evening Prayer, and it is not fit that any of them should want the LORD'S Prayer." (*Cardwell's Conferences*.)

*THE VERSICLES.*

**O Lord, show . . . . Thy salvation**, from *Ps.* lxxxv. 7.  
**Endue . . . . joyful**, from *Ps.* cxxxii. 9, 16.  
**O Lord, save . . . . inheritance**, from *Ps.* xxviii. 9.  
**O God, make . . . . Holy Spirit from us**, from *Ps.* li. 10, 11.

*THE RUBRIC BEFORE THE COLLECTS.*

Why these short prayers are called *collects* is doubtful. Some think it is because they are *collected* from various parts of Scripture, others because they are offered for the

*collected* worshippers, and others because they form a large *collection* of all kind of petitions.

THE SECOND COLLECT, FOR PEACE.

This collect has been used in the public service of the Church for about thirteen centuries. Its composer is not known. The same may be said of most of the other collects. It is a prayer for peace in the midst of all our foes both spiritual and temporal.

**Author of peace**, peace of all kinds is from GOD, but especially spiritual peace. See 1 *Cor.* xiv. 33.—**Concord, agreement.** That GOD loves concord and hates discord is a lesson very suitable for these times.—**In knowledge of Whom standeth**, i.e., firmly rests, **our eternal life**, an adaptation from our LORD's holy prayer in *S. John* xvii. 3.—**Whose service is perfect freedom.** See *Rom.* vi. 20–22. GOD'S service is *perfect freedom* in another sense, viz., that it does not tie us down to minute rules in things indifferent, or to the observance of a great many outward things as necessary to our salvation. The following passages may suitably be referred to, *S. John* viii. 31–36; *Gal.* v. 1–6; 1 *S. Pet.* ii. 16. In the Latin collect the phrase is, "*cui servire, regnare est,*" *whom to serve is to reign*, a truly glorious phrase, bringing out the lesson of *Rev.* i. 5, 6.—**Assaults**, attacks.—**Our enemies**, the world, the flesh, and the devil.—**Thy defence**, 1, passive, *Ps.* xxxi. 2; 2, active, *Ps.* lix. 1, 2. The only *sure* defence, all else uncertain.—**May not fear the power of any adversaries.** See *Ps.* xxvii. 1–6.—**Through the might, &c.** Founded upon *Phil.* iv. 13.

THE THIRD COLLECT, FOR GRACE.

A collect as ancient as the preceding.

**Hast safely brought us.** We ought to acknowledge the protection of GOD at all times, but especially during the night when we are most defenceless. See *Ps.* iii.

5; iv. 8.—**The beginning of this day.** The use of these words is a standing protest against the late hour at which we offer up our Morning Prayer. The prayer originally was said in the first service of the day, very early. See *Job* i. 5.—**In the same**, i.e., in the day, during the day.—**Danger**, of soul or body.—**Doings**, actions, but including the whole life.—**Ordered**, regulated, directed.—**Governance**, government.—**That is**, that which is.—**In Thy sight**, the only true test of that which is righteous. Righteousness only in the sight of man is no righteousness at all.—**Through Jesus, &c.** Here, as elsewhere, this concluding clause refers, not merely to the last part, but to the whole of the prayer.

#### FIRST RUBRIC.

**In Quires and places where they sing.** Quires, or Choirs, may refer either to the church where the singers sit, or to the body of singers themselves. When this rubric was made singing in churches was by no means general, inasmuch as during the progress of the Reformation singing in parish churches greatly declined. As for instrumental accompaniment, except in cathedral and collegiate churches, royal and other large chapels, it was very rare. Indeed some of our leading men during the Reformation argued against organs, &c., as sinful. Even such a catholic churchman as Jeremy Taylor says, “the use of musical instruments may add some little advantages to singing, but they are more apt to change religion into air and fancies, and take off some of its simplicity, and are not so fitted for edification.” King David first systematically arranged the musical portion of GOD’S service, see *1 Chron.* xxiii. 5. In the present day, so great in mechanical appliances, the instrumental music often obtains too much prominence, and more is thought of performances upon the organ than of the service of song. Our church lays down no rule as to the character of the music which

is to be used in the solemn assembly, but it should be the best we have to offer, as anything else is unfit for the glorious GOD to whom the angels are ever singing in Heaven. In the early English churches the harp was the only instrument used, but about A.D. 700, Bishop Aldhelm had the first organ built. He has left a description in verse, and speaks of it as "a mighty instrument with innumerable tones, blown with bellows, and enclosed in a gilded case." (*Churton.*) The following references to hymns and singing, gathered from the New Testament will be found useful. *Magnificat*, *S. Luke* i. 46-55. *Benedictus*, *S. Luke* i. 68-79. *The first Christian Hymn*, *S. Luke* ii. 13, 14. *Nunc Dimittis*, *S. Luke* ii. 29-32. *Our Lord's Last Hymn*, *S. Matt.* xxvi. 30. ("An hymn was sung before and after the Paschal Feast; that which was sung after consisted of *Psalms* cxv., cxvi., cxvii., cxviii., cxxxvi." *Burton.* "Where the mystery of His redemption is wonderfully expressed." *Bengel.*) *A song in the night*, *Acts* xvi. 25. *Congregational singing*, *Rom.* xv. 6. *Principles of Christian Song*, *1 Cor.* xiv. 15, 26; *Eph.* v. 15-21; *Col.* iii. 16; *S. James* v. 13. *The Angelic Hymns of the Revelation*, *Rev.* iv. 8, 10, 11; v. 9-14; vii. 10-12; xi. 15-18; xii. 10-12; xiv. 1-5; xv. 3, 4; xix. 1-7. *Traditional Hymns of the New Testament*, *1 Tim.* i. 15. "Part of an Apostolical hymn on redemption," (*Liddon.*) *Eph.* v. 14. "Undoubtedly the fragment of a hymn," (*Neale.*) *S. James* i. 17, also supposed to be a hymn.—**The Anthem**, or antiphon, i.e. alternate song, has long since departed from its original meaning, and now signifies verse or prose composition, set to an elaborate tune. This is the only place in the Prayer Book where anything is ordered to be sung, the words of which are not set down. The singing of hymns in other parts of the Service rests upon custom alone, but the custom is so pleasant and edifying, that amidst all the strife of parties, no one has interfered with it. Formerly the

Morning Prayers used to end with the third Collect. The two following Collects, with the Prayer for Parliament, are usually called State prayers.

*A PRAYER FOR THE QUEEN'S MAJESTY.*

**High.** "Thou art exalted as head above all." 1 *Chron.* xxix. 11.—**Mighty**, full of might or power.—**King of kings, Lord of lords.** See 1 *Tim.* vi. 15; *Rev.* xix. 16.—**The only ruler of princes.** See *Prov.* xxi. 1. "It is not known who was the author of this fine composition, the opening of which is equal in grandeur to anything of the kind in the ancient Liturgies." (*Annotated Prayer Book.*) At the time this prayer was placed in the Prayer Book it was a received doctrine that kings were not responsible to any earthly power for their conduct; The chief idea, however, of the prayer is a religious one, viz. that the Providence of GOD is supreme even over the highest earthly powers, and if they rule well it is by His guidance.—**Who dost . . . dwellers on earth.** Taken from *Ps.* xxxiii. 13, 14.—**Most gracious.** The Puritans strongly objected to such terms as "most gracious," "most religious," &c, being applied to a person *ex officio*, without reference to individual character, and many who are not Puritans, object to them on the same grounds. The custom, however, of applying such epithets to sovereigns, and others in high office, is as universal as it is ancient, and even has some warrant from Apostolic example. *Acts* xxvi. 25.—**Replenish**, fill.—**Endue**, endow, furnish.—**Health**, both of soul and body.—**Wealth**, weal, happiness, prosperity.—**Vanquish**, conquer.—**Attain**, reach, obtain.—**Felicity**, happiness.

*A PRAYER FOR THE ROYAL FAMILY.*

This collect was first added to the Prayer Book in the reign of James I., A.D. 1604, all his predecessors since Henry VIII. having been childless, and is said to have

been composed by Archbishop Whitgift. The first form ran thus :—"Almighty GOD, which hast promised to be a FATHER of Thine elect, and of their seed : we humbly beseech Thee to blesse our noble Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife."

**Fountain of all goodness**, the source from whence all good is derived. See *S. James* i. 17.

*A PRAYER FOR THE CLERGY AND THE PEOPLE.*

This prayer is at least twelve hundred years old.

**Who alone workest great marvels**, or wonders, taken from *Ps.* lxxii. 18.—**Bishops and Curates**, not Bishops, Priests, and Deacons, the two latter being comprehended under the term *curates*, which means *those who have the spiritual cure or charge of others*. The term might even be applied to Bishops. The present meaning of the word *curate* is quite local and peculiar. The duty of Christian people praying for their Pastors is one which is too obvious to need comment. See *2 Cor.* i. 11 ; *2 Thess.* iii. 1.—**The healthful spirit of Thy grace**, the spirit full of health, spiritual soundness, which He confers both upon clergy and people. The Latin prayer has, *spiritum gratiæ salutaris*, the spirit of saving grace.—**The continual dew of Thy blessing**. Dew refreshes and invigorates the herbs, so does the blessing of GOD the soul. When it is continually poured forth it is an especial blessing. How beautifully this prayer illustrates *Psalm* cxxxiii.

*A PRAYER OF S. CHRYSOSTOM.*

This prayer is attributed to S. Chrysostom, the eloquent Bishop of Constantinople, A.D. 398, but many learned men doubt whether it is his composition. It is a most ancient prayer, and is to be found in the Liturgy which bears S. Chrysostom's name.

while they were being sung." (*Annotated Prayer Book.*) "It has a peculiar fitness as the daily song of the Church of CHRIST, since GOD has honoured it with so great honour, in having made it the means by which the Incarnation is made effectual to the salvation of souls." (*Ib.*)

*Ver. 1. My soul, my spirit.* "The whole inner being. Comp. i *Thess.* v. 23." (*Alford.*) "As the sweetest music is made in the belly of the instrument, so the most delightful praise arises from the bottom of the heart." (*Burkitt.*)—**Magnify**, make great, exalt. GOD was the first thought of the soul.—**My Saviour.** "Deliverer from degradation as a daughter of David, but in a higher sense, author of that salvation which GOD'S people expected." (*Alford.*) "By rejoicing in CHRIST as her SAVIOUR, she declares how she values herself rather by her spiritual relation to CHRIST as His member, than by her natural relation to Him as His mother; according to that of S. Austin, *Beatior fuit Maria percipiendo Christi fidem, quam concipiendo carnem.*" (*Burkitt.*)

*Ver. 2. For*, the reason of her joy.—**Regarded**, looked upon.—**Lowliness**, not humility, but low estate, a lowly Galilean maiden betrothed to a carpenter.—**Handmaiden**, Greek, δούλη, slave.

*Ver. 3. All generations* of men everywhere, and at all times.—**Shall call me blessed.** Elizabeth was the first to do this, see *vv.* 41-45. In the rubric before the *Magnificat* it is called *the Song of the Blessed Virgin Mary*, a title which the Mother of our LORD has ever borne in the Church. All generations too *bless* the Virgin Mary for bringing forth the SAVIOUR.

*Ver. 4. He that is mighty*, i.e., GOD.—**Magnified me**, therefore "my soul doth magnify the LORD."

*Ver. 5.* This and the following verses contain general statements, which are illustrated by her particular instance. She feared the LORD, therefore His mercy was

on her, and this will be the case till the end of the world, see *Psal* ciii. 17, 18.

*Ver. 6. He hath showed strength with His arm,* a figurative way of expressing the performance of a marvellous work, which the Incarnation truly was. See *Psal.* lxxxix. 13.—**He hath scattered the proud in the imagination of their hearts.** No doubt many great and noble men and women amongst the Jews were longing and hoping to be the parents of the Messiah, whose kingdom they proudly imagined in their hearts would be full of earthly grandeur, but that was now at an end. See *1 Cor.* i. 19, 20, 25–31, for a striking comment upon this verse.

*Ver. 7. He hath put down, &c.,* in the same sense as the former verse.

*Ver. 8.* See *S. Matt.* v. 5, 6, and notice the connection and sentiment, compared with vv. 7 and 8 of the *Magnificat*.

*Ver. 9. Remembering His mercy,* not merely the mercy which ‘belongs to the LORD our GOD, but the mercy which He promised to show to His people Israel,’ **As He promised to our forefathers, Abraham and his seed;** see *Gen.* xii. 1–3; which mercy had its complete fulfilment in the coming of CHRIST.—**For ever,** not merely to the natural seed of Abraham, but to his spiritual seed. See *Rom.* ii. 28, 29.

#### CANTATE.

(*Sing ye*, the first word of the Latin Psalm.)

Some suppose that this Psalm was inserted in A.D. 1552, to enable those clergy who objected to use the *Magnificat* to have an alternative canticle. On the nineteenth evening it may not be sung as a Canticle, as it is the first Psalm (98th) in the ordinary course. It is very generally agreed that the Psalm is prophetic of the days of the Messiah, and hence its suitability as a yoke-fellow with the *Magnificat*. It will be observed that the same observation



will apply to the case of the *Deus Misereatur*, and the *Nunc Dimittis*, as well as to the *Jubilate*, and the *Benedictus*, and the desire of the revisers of the Liturgy to bring Old and New Testament together in celebrating the blessings of the Incarnation, probably influenced their choice of alternative Canticles.

*Ver. 1. A new song.* "In the Syriac the inscription over the Psalm is, 'of the redemption of the people from Egypt.' It should be observed, however, that the deliverance from Egypt is but a type of the deliverance promised in this Psalm, and that 'the new song' of *v. 1* is not the song of Moses, as recorded in *Exod. xv.*, but 'the song of Moses the servant of GOD, and the song of the Lamb,' *Rev. xv. 3.*" (*Speaker's Commentary.*) It is a song of the *New Covenant*.—**Marvellous things.** "When of old He brought forth His people out of Egypt with a mighty hand and stretched out arm, it was but one small nation that He saved, it was only a human enemy that He overthrew in the Red Sea. But now the salvation He has wrought extends to all the nations of the earth, the enemy He has routed is the Prince of the powers of the air, attended by all the spiritual wickednesses. He has done *marvellous things* in the mystery of His Incarnation, Nativity, Passion, Resurrection, Ascension, and the mission of the HOLY GHOST; not to speak of the miracles He wrought in person during His earthly ministry, or by the hands of His servants since." (*Neale.*)

*Ver. 2.* Compare *Isaiah lxiii. 4, 5.*

*Ver. 3.* GOD'S marvellous works, such as the Exodus, made known His salvation, not merely to His own people but to all the rest of the world, which is included in the term **heathen**, or Gentile. This has its highest application to the "LORD our Righteousness;" who came to be "a light to lighten the Gentiles, and the glory of His people Israel;" or to adopt the language of *ver. 4*, **He hath remembered His mercy and truth toward the house**

of Israel, and all the ends of the world have seen the salvation of our God, in CHRIST JESUS Whom He hath sent.

*Ver. 5.* This and the following verses call upon all the earth to praise GOD for the blessings of Redemption. This verse refers to *vocal* praise, the next two to *instrumental* as well, and the next two to *natural* praise.

*Ver. 7. Trumpets*, the word here refers to the straight *silver trumpets* used for calling assemblies, sounding alarms of war, and celebrating certain sacrifices. See *Numb. x. 1-10.*—*Shawms*, refers to the trumpets made of crooked horns of rams. The “shawm” was a musical instrument resembling the clarionet.

“With shawms and trumpets, and with clarions sweet.”

*Spenser.*

Mr. Chappell says, “the modern clarionet is an improvement upon the shawm, which was played with a reed, like the wayte, or hautboy, but, being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon.” (*Smith's Biblical Dictionary.*)—**Before the Lord the King.** In His assemblies on earth, which are but an entrance to the assembly in Heaven, where we find the highest praise “*before the Lord the King.*” See *Rev. xiv. 1-3*, and compare the phrases, “*as the voice of many waters,*” “*the voice of a great thunder,*” “*the voice of harpers harping with their harps,*” “*a new song,*” “*before the throne,*” with similar phrases here.

*Vers. 8, 9.* Inanimate creation, as in so many parts of Holy Scripture, is here called upon to praise GOD, inarticulate praise, but real, for even inanimate creation has materially benefited by the blessings brought by JESUS CHRIST; indeed the ultimate blessing will be when “*the new song*” is sung in “*the new heavens and the new earth.*” See *Rev. xxi. 1.*—**Let the floods clap their hands.** *Floods* refer to all waters not included in the

term *sea*. *Clap their hands* joyfully, a metaphor. See *Isa.* lv. 12.—**For He cometh**, (*is come* in Bible, and Prayer Book Psalter,) **to judge the earth**, not to condemn it, which would be contrary to His purpose, (see *S. John* iii. 16, 17,) but to introduce and maintain by the Holy Spirit righteousness and equity as the rule of His kingdom. (Compare *Psalm* xcix. 4; *Isa.* xxxii. 1, 2; *S. John* xvi. 7-11.) And finally, when the world's work has been done, to judge and reward all men according to their deeds. See *2 Cor.* v. 10.

#### NUNC DIMITTIS.

(*Now dismiss*, or let depart, the first words of the Latin.) See *S. Luke* ii. 22-38 for the circumstances, &c.

"The Song of Simeon is another Canticle in praise of the manifestation of the Incarnate Word. It has been used at Compline, or at Vespers, throughout the Church from the earliest ages, being mentioned in the Apostolical Constitutions (written in the early part of the fifth century, at the latest) as an Evening Canticle. There are English versions of it as early as the fourteenth century. The *Nunc Dimittis* is so singularly fitted for evensong, as to seem as if it were written for the purpose. Like the words of David, 'I will lay me down in peace, and take my rest, for it is Thou, LORD, only that makest me dwell in safety;' it is the aspiration of that faith which can behold CHRIST lightening the darkness of all night, and fulfilling the words of the prophet, 'that at evening time it shall be light.'" (*Annotated Prayer Book*.)

*Ver.* 1. **According to Thy word.** It had been revealed to him by the HOLY GHOST, that he should not see death before he had seen the LORD'S CHRIST, (*ver.* 26,) and now he had held Him in his arms he was anxious to die. How could he bear to live on earth when "the LORD'S CHRIST" had lain in his arms?

*Ver.* 2. **Thy salvation**, not merely *Thy means* of sal-

vation, but *Thy salvation*, for throughout the Bible the Person of CHRIST is represented in this light. See 1 S. *John* v. 10-12.

*Ver. 4.* **A light to lighten the Gentiles**, or, for the revealing of the Gentiles as GOD'S people equally with the Jews, and to show them the light of truth. See *Isa.* xlix. 6; lx. 1-3; *Acts* xiii. 44-48.—**Glory of Thy people Israel.** It was indeed so, when "the King of glory" condescended to be born of an Israelitish Virgin.

*DEUS MISEREATUR.*

(**God be merciful**, the first words of the Latin Psalm.) Inserted at the revision of 1552 as an alternative Canticle, used also in the Marriage Service. This Psalm "was evidently composed for liturgical use; its date is uncertain. The great thought is longing for the conversion of the world, as the result of peculiar manifestations of Divine goodness to Israel; when GOD'S face shines fully upon His people all nations will be attracted and won, and the reign of righteousness will be established. This is therefore, in the highest and most spiritual sense, a Messianic Psalm, not indeed, strictly speaking, predictive, but expressing hopes and anticipations completely fulfilled by the manifestation of GOD in CHRIST." (*Speaker's Commentary.*)

*Ver. 1.* Compare *Numb.* vi. 24-26. The peculiar direction in which the mercy of GOD is invoked is explained in the next verse.—**The light of His countenance** generally, but especially in JESUS CHRIST. See *Heb.* i. 3.

*Ver. 2.* **Thy way**, generally GOD'S Providence, specially His way in CHRIST. See S. *John* xiv. 6.—**Saving health**, health of soul through the knowledge of GOD which ends in salvation.—**All nations.** The reason, see *Acts* iv. 11, 12.

*Ver. 3.* **The people . . . all the people**, not a mere section, but *all nations*.

*Ver. 4. The nations, the Gentiles.* The reason of the joy of the Gentiles is that in the kingdom of CHRIST GOD shall establish righteousness as the rule of the kingdom, and specially direct by His Providence His people gathered from all nations upon earth. Compare *S. John* x. 14-16; *Rom.* viii. 28.

*Ver. 6. The earth bring forth her increase.* Under the old covenant temporal blessings were a sign of GOD's favour. The increase of the earth here in its highest sense refers to the harvest of souls in CHRIST JESUS.—**Our own God**, a phrase especially applicable to GOD the SON, Who took our nature.

*Ver. 7. The ends,* the limits, confines of the earth, for in Gospel days the knowledge of the LORD shall be universal. See *Isa.* ii. 2.

#### THE SECOND COLLECT.

This prayer is about 1400 years old.

**Desires, wishes ; Counsels, designs ; Works, actions ;** the three stages of active life : but for the *wishes* to be holy, the *designs* to be good, and the *actions* to be just, their origin must be in GOD.—**That peace which the world cannot give.** See *S. John* xiv. 27 ; *Phil.* iv. 6, 7. Spiritual peace.—**That both our hearts.** Some persons mistake these words, and fancy that the word *both* refers to GOD's heart and ours, instead of indicating a separate sentiment, the sequel to which is found in that which follows the words **and also**.—**Our hearts may be set, fixed, determined.** "*Set teeth*" are an indication of determined human purpose, "*set hearts*" of determined spiritual purpose. If *our hearts be set to obey God's commandments* we shall obey them. The heart is the first thing to care for. See *Prov.* iii. 1-6.—**Our enemies,** spiritual chiefly, but both spiritual and temporal.—**May pass our time in rest and quietness,** spiritual chiefly, but both spiritual and temporal, the latter with the proviso that it is for

GOD's service that we have earthly rest, because the saints have often to fight, and endure, as well as enjoy.

THIRD COLLECT.

Of the same age as the former.

**Lighten our darkness.** See *Psalm* cxii. 4 ; cxxxix. 11, 12. This refers chiefly to natural, not merely to spiritual darkness. It is a prayer for protection against the perils of the night, and the phrase here is a figurative expression for protection.—**By Thy great mercy,** i.e., not by mercy as the instrument, but as the origin of our defence, (Latin, *propitius*.) See *Psalm* xciv. 17, 18.—**Perils and dangers,** two words signifying the same thing, (Latin, *insidias*.)—**For the love,** on account of the love of CHRIST, which would deliver both our bodies and souls from all evil. To plead the love of CHRIST with the FATHER is of all things the most effectual.

THE ATHANASIAN CREED.

**RUBRIC.** This Creed has been attributed to S. Athanasius ; indeed, as the rubric states, it is, or rather was until modern scholarship decided to the contrary, "**commonly called the Creed of S. Athanasius,**" though there have always been doubts as to its authorship. S. Athanasius was Bishop of Alexandria during a portion of the fourth century, born A.D. 296, died A.D. 373. He was the great defender of the Catholic doctrine of the Trinity against the Arians, and probably on this account, and as a recognition of his sufferings for the true faith, his memory has been honoured by his name being attached by common consent to the Creed which specially deals with the doctrine of the Trinity. Who the real author was, is unknown, but some learned men say it was Hilary, Bishop of Arles, A.D. 429-444. It is, unlike the other cre

divided into verses, and sung alternately like the Psalms ; indeed it was formerly called "*the Psalm Quicumque Vult*," and to this day the first words of the Latin stand at the head in our Prayer Book, as in the Psalms. In the English Church before the Reformation it was said daily at Prime, hence, from the early hour at which Prime was said, very few of the ordinary congregation heard it. Since the last revision, efforts have been constantly made to remove the Creed from the Prayer Book, partly on account of what are known as "the damnatory clauses," and partly on account of the alleged minute manner in which it defines the doctrine of the Trinity. The opposition to its removal, on the other hand arises, not from any desire to force the Creed upon unwilling listeners, but from the fear lest any alteration should be taken as an indication that the Church gives the slightest countenance to the unsound and rationalistic tendencies of so much of the theological, and semi-theological, opinions of the present day, or avoids the ancient, but onerous duty of "earnestly contending for the faith once delivered to the Saints." The present rubric requires the Creed to be said thirteen times during the year, so as to secure its repetition about once a month. In the Roman Church it is said weekly. Its suitability for repetition on the greater festivals is obvious.

*Ver. 1. Whosoever will be saved, Quicumque vult salvus esse*, whosoever wishes to be safe.—**Before all things**, it is of the first importance.—**The Catholic Faith**, i.e., the Faith taught by the Catholic or Universal Church. See *S. Mark* xvi. 15, 16 ; *S. Jude* 3. The learned *Vincentius Lirinensis* gives the commonly received definition of the Catholic Faith, at least received in theory, though not in practice, viz, "*quod semper, quod ubique, quod ad omnibus*," that which has *always* been believed, *everywhere*, and by *all* (not individuals, but Churches, possessing Apostolic order, and not in a state of voluntary

schism.) The term "*Catholic Faith*" here applies only to its foundation, the doctrine of the Trinity.

*Ver. 2. Whole and undefiled, integram, inviolatamque* (Latin), complete and unbroken.—**Without doubt he shall perish everlastingly.** These words are objected to, 1, as presumptuous, and, 2, as contrary to GOD'S dealings with man, who will not destroy any one for theological opinions. With regard to the first point we may say that, if these statements were made upon the authority of a single man, or body of men, or without the authority of Holy Scripture, it would be presumptuous, but they are made on the authority of the whole Church, which S. Paul says is "the pillar and ground of the truth." (1 *Tim.* iii. 15.) And here I cannot but observe that it is a blessing we have lost the name of the author of this Creed, which has been so universally adopted by the Church. With regard to the second objection, if it be true, then Scripture is false. See *S. Mark* xvi. 15, 16; *Gal.* i. 8, 9; 1 *Tim.* i. 18–20; *Rev.* xxii. 18, 19. Compare *S. John* xii. 48; *Acts* xiii. 46; 2 *S. John* 7–11. "Yea, let GOD be true, but every man a liar."

*Ver. 3. One God in Trinity*, i.e., one GOD in Three Persons. The term *Trinity*, or three in one, as applied to the Three Persons in one GOD is not to be found in Holy Scripture, but is an ecclesiastical term used to denote the chief scriptural doctrine, and of very early introduction into the language of theology.—**Trinity in unity**, i.e., Three Persons in one GOD.

*Ver. 4. Confounding the Persons*, i.e., confusing them one with another, so as to be unable to distinguish their separate offices, or to lessen their number. "Sabellius (A.D. 250), originated in its most definite form, the heresy of confounding the Persons, by declaring that FATHER, SON, and HOLY GHOST, were but three names, aspects, or manifestations of one GOD." (*Annotated Prayer Book.*)—**Dividing the substance**, i.e., separating



their Being one from the other. "Arius (A.D. 320) 'divided the substance' by alleging that the First Person existed before the other two Persons of the Blessed Trinity ; thus attributing the essential quality of Eternity to one, and denying that it belonged to the others. These two errors lie at the root of all the others ; and the following twenty verses of the Creed are an elaboration of the true doctrine, in a strict form of language, as a fence against them." (*Annotated Prayer Book.*)

**Ver. 5. Another of the Holy Ghost.** The HOLY GHOST is a *Person*, not an *influence*, therefore it is wrong in speaking of Him to use the popular term "*it*." See *S. Matt.* iii. 16, 17.

**Ver. 6. Godhead, i.e., Deity.—Co-eternal,** of the same duration, from everlasting to everlasting.

**Ver. 8. The Father uncreate** (i.e., uncreated.) See *Isa.* xli. 4 ; xlv. 6.—**The Son uncreate.** *S. John* i. 1-3.—**The Holy Ghost uncreate.** Compare *Gen.* i. 2, 26, 27 with *Job* xxxiii. 4.

**Ver. 9. The Father incomprehensible.** (i.e., *immense*, not confined within limits. Latin, *immensus*.) See 1 *Kings* viii. 27.—**The Son incomprehensible.** *S. Matt.* xviii. 20 ; xxviii. 19, 20 ; *S. John* iii. 13.—**The Holy Ghost incomprehensible.** *Ps.* cxxxix. 7-11.

**Ver. 10. The Father eternal.** *Isa.* lxiii. 16.—**The Son.** *Heb.* i. 8.—**The Holy Ghost.** *Heb.* ix. 14.

**Ver. 13. The Father Almighty.** *S. Mark* xiv. 36.—**The Son.** *Rev.* i. 8.—**The Holy Ghost.** *Job* xxxiii. 4.

**Ver. 15. The Father is God.** *Eph.* i. 3.—**The Son.** 1 *Tim.* iii. 16.—**The Holy Ghost.** *Acts* v. 3. 4.

**Ver. 16. One God.** *S. Mark* xii. 28, 29.

**Ver. 17. The Father Lord,** (i.e., master.) *S. Matt.* xi. 25.—**The Son.** *Rom.* xiv. 9.—**The Holy Ghost.** 2 *Cor.* iii. 17.

**Ver. 19. Verity, truth.** We are compelled by Chris-

tian truth to believe in the Trinity, no other belief is possible for a Christian.

*Ver. 29. The Incarnation*, i.e., the being made flesh.

*Ver. 32. Reasonable soul*, i.e., He possessed human reason, and intellectual faculties as they are possessed by ordinary men. See *S. Luke* ii. 52.

*Ver. 33. As touching*, i.e., with respect to (Latin, *secundum*.)—**Manhood**, humanity (Latin, *humanitatem*.) As GOD CHRIST was equal with the FATHER, as man He was less than the FATHER, because the FATHER never became man. See *Phil.* ii. 6-8.

*Ver. 42. Believe faithfully*, i.e., sincerely, honestly, without cavilling.

## THE LITANY.

**RUBRIC. The Litany, or general supplication.** Litany signifies supplication. Its special object is supplication for GOD's mercy for ourselves and others. The existence of Litanies can be traced back as far as the third century, but probably their antiquity is much greater than this. At first they were very short and simple, but succeeding ages added both to their number and their copiousness of expression, so that our Reformers in compiling the one we at present use had a rich mine of devotion from which to draw. Before the Reformation Litanies were often said in open air processions during penitential seasons, or seasons of national calamity. The Litany was the first part of our Prayer Book allowed to be said in English, June 11th, A.D. 1544. No special place is mentioned for the saying of the Litany, but the usual place before the Reformation was at the Faldstool, or low desk, placed at the entrance of the chancel, a custom founded upon *Joel* ii. 17, and most probably intended to be continued by the compilers of the Prayer Book.

**To be sung or said after Morning Prayer.** In the Morning Prayer, the Litany is ordered to be said after the third Collect, and hence there seems to be a discrepancy between the two rubrics; but the discrepancy disappears when we remember that formerly Morning Prayer ended at the third Collect. It does not say *immediately* after Morning Prayer, for the Litany may be, and often is, said as a distinct service. In fact, our present custom of running Matins, Litany, and Communion into one long service is not in accordance with the intention of the compilers of the Prayer Book. The custom is attributed to Archbishop Grindal, in the reign of Queen Elizabeth, and his motive is alleged to have been to prevent the people exalting the Holy Communion above the rest of the services; if so, he most completely succeeded.

**Upon Sundays, Wednesdays, and Fridays.** The Litany being a penitential service is very suitable for the two latter days, because they from the earliest ages have been fast days, Wednesday on account of the bargain for our LORD'S betrayal having been completed on that day, Friday on account of His crucifixion. The reason why it is appointed for Sundays, is because a greater number of people come to Church then, most of whom would never join in the Litany if it were not then used.

The first four paragraphs of the Litany, the address to the Trinity, are merely an expansion of *the Lesser Litany*, LORD, have mercy, &c.

**The Father, of Heaven.** (Latin, *Pater de cœlis*.) It is quite true that GOD is the FATHER of Heaven, as He is the FATHER of all things, but that is not the meaning here. The meaning is, *O God the Father, looking down from heaven to hear us, &c.*

**Remember not**, i.e., for evil. GOD can never forget, but He soon forgives.—**Nor the offences of our forefathers.** See *Exodus* xx. 5. Some have thought that here we have a direct instance of prayers for the dead,

but it is much more likely that the compilers had the above passage in their minds. See *Jer.* xxxi. 34.—**Take Thou vengeance of our sins.** Vengeance upon us for our sins. See *Rom.* xii. 19; *Heb.* xii. 26-31.—**Spare us, &c.** Taken from *Joel* ii. 15-17.

**Crafts**, subtilty and guile are the special characteristics of Satan's temptations, for if he were to let evil appear in its true light no one would fall into sin. See *2 Cor.* ii. 11; *Eph.* vi. 11.—**Assaults**, more violent, and oppressive temptations. Our LORD endured both kinds of temptations. See *S. Luke* iv. 1-13.

**Blindness of heart**, such as prevents us discerning evil from good, and such as the Jews brought upon themselves by their obstinate adherence to their own ways. See *S. Matt.* xiii. 14, 15.—**Vain-glory.** This may be taken in two ways, 1, a vain-glorious, or boastful spirit, and, 2, things which tend to produce this spirit. The old Latin form was "*ab appetitu inanis gloriæ*," from coveting empty glory.

**From fornication**, 1, from the spirit of fornication. See *S. Matt.* v. 28. In the Latin Litany of the Church before the Reformation, it was "*a spiritu fornicationis*." 2, from the act of fornication. The reason why a *Christian* should be pure is laid down in *1 Cor.* vi. 18-20.—**All other deadly sin.** The seven deadly sins are, 1, Pride; 2, Anger; 3, Covetousness; 4, Lust; 5, Gluttony and Drunkenness; 6, Envy; 7, Sloth. But probably in this place the phrase "*deadly sin*" was intended to mean nothing more than grievous sin, sin against light, wilful sin. At the Savoy Conference, the representatives of the Puritans objected to the term, as keeping up the old distinction between venial and mortal sins, and alleged the apostolic statement that all sin was mortal, "*the wages of sin is death*," (*Rom.* vi. 23;) the representatives of the Church replied, "for that very reason *deadly* is the better word."

**Sudden death.** The Puritans objected to this phrase

because Christians should always be ready to die. It is impossible here not to call to mind Hooker's reply in his *Ecclesiastical Polity*, book 5, c. 46, in which he shows the advantage of having time to compose the mind and thoughts, and settle all earthly affairs, before we die. See *Ps.* xxxix. 15. Some argue that sudden death is better if we are Christians, because we have not to suffer so much, but this shows that they do not understand the work of suffering, viz., the perfection of our mortal nature. See *Heb.* xii. 5-11, a passage which deserves carefully to be studied by those who murmur at pain.

**Sedition**, striving against lawful authority.—**Privy conspiracy**, secret conspiracy.—**Rebellion**, open resistance.—**Schism**, religious division. See *Rom.* xvi. 17, 18; *1 Cor.* iii. 3. During the progress of the Reformation, there were an unusual number of political convulsions, and religious disturbances, as was natural in an age of such unsettlement and transition. In the two first reformed Prayer Books part of the petition was for deliverance "from the Bishop of Rome and all his detestable enormities," which was omitted in Elizabeth's reign. The terms *rebellion* and *schism* were added just after the Great Rebellion, soon after the restoration of the Church and the Crown to their ancient position.

**By the mystery, &c.** "Here begin the obsecrations, as they are called. They go on the principle that every several act of our LORD'S mediatorial life has its appropriate saving energy, that virtue goes out of each, because each is the act of a Divine Person, and has a Divine preciousness. When, therefore, we say, 'deliver us *by* Thy Nativity, &c.,' we do not *merely* ask Him to remember those events of His human life, but we plead them before Him as mystically effective, as instinct with life-giving grace, as parts of a mediatorial whole." (*Annotated Prayer Book.*)—**Mystery**. The Incarnation is so called because it is not to be understood by man using his

natural faculties alone. See 1 *Tim.* iii. 16.—**Holy**, as applied here to the **Incarnation** and **Nativity**, (or birth) of our **LORD**, refers to their sinlessness.

**Thine agony and bloody sweat.** See *S. Luke* xxii. 44.—**Passion**, suffering, refers to the suffering of our **LORD'S** whole life, but especially to its close.

**Tribulation**, sorrow, trouble.—**Wealth**, happiness, prosperity. At first sight it is not easy to understand why we should pray to be delivered in time of happiness, but we must remember that "the temptations on the right hand are greater than those on the left," (*Bishop Hall*), and that the danger of forgetting **GOD** is greater in prosperity than adversity. *Deut.* viii. 13, 14; *Ps.* xxx. 6; lxxviii. 34, 35.

**Affiance**, i.e., union, communion, relationship, trust, confidence, &c., from *ad* and *fides*, faith.

**Illuminate**, enlighten.—**Set it forth** by their preaching, and **show it accordingly** in their lives, according to their preaching.

**The Lords of the Council**, the Council by which the Sovereign is advised, the Privy Council, including no doubt the Parliament.

**The Magistrates**, a general name for dispensers of justice of all grades.—**Maintain truth**, not merely truth generally, but truth doctrinally, a point regarded by the Reformers as indispensable.

**Dread Thee**, i.e., fear Thee.

**Hear meekly Thy Word**, in a humble, uncritical, uncomplaining spirit; a very necessary petition for these times. See *S. James* i. 21.—**Pure affection**, love without dissimulation. Many people say they love **GOD'S** Word, but they mean just so much of it as pleases them.—**The fruits of the Spirit**, described in *Gal.* v. 22, 23.

**Finally to beat down Satan under our feet.** See *Rom.* xvi. 20.

**Succour in danger, help in necessity, comfort in tribulation.**

**All sick persons.** In some churches it is customary here to say "especially those for whom our prayers are desired," as in the "prayer for all sorts and conditions of men," a practice, however edifying, not enjoined, or even, strictly speaking, permitted. In other churches, after the names of sick persons desiring to be prayed for, have been announced before the commencement of the Litany, a slight pause is here made to enable the worshippers silently to pray for them.

**Kindly fruits,** the fruits after their several kinds. See *Gen.* i. 11, 12. It also embraces the idea of GOD'S kindness in sending them. See *Ps.* lkv. 9.

**Ignorances,** sins committed through ignorance, which, though less culpable than wilful sins, are still sins. See *S. Luke* xii. 47, 48.

**O Lamb of God, &c.** Commonly known as *Agnus Dei*. See *S. John* i. 29.

**O Lord, deal not, &c.** *Ps.* ciii. 10.

#### PRAYER AGAINST PERSECUTION, &c.

**Let us pray.** See page 59. This touching prayer is the collect used in the Eucharistic Service of the English Church before the Reformation for those who were in tribulation of heart.

**Despisest not the sighing of a contrite heart.** See *Ps.* li. 17.—**Assist our prayers,** be present to hear our prayers, (*adesto precibus nostris*, Latin,) and further, help us to pray. See *Rom.* viii. 26.—**Oppress,** fall heavily upon us. See *2 Cor.* iv. 8, 9.—**Craft and subtilty of the devil or man.** See *Exod.* i. 10-12; *Job* v. 12, 13; *S. Luke* xxii. 31, 32; *2 Cor.* xi. 3.—**Providence,** foresight. See *S. Matt.* x. 28-31.—**Dispersed,** scattered. See *Ps.* xxxiii. 10.—**Being hurt by no persecutions,** either of the devil or man, (*ab omni tribulatione et angustia liberati*.)—**Evermore give thanks in Thy Holy Church.** The term Church here is to be understood in its fullest sense

of militant and triumphant, hence we pray *evermore* to give thanks.

**O Lord, arise, &c.** See *Ps.* xliv. 26.

**O God, we have heard, &c.** *Ps.* xliv. 1.—With our ears is a phrase implying personal knowledge, opposed to the clause **our fathers have declared unto us**, which implies knowledge derived from others.

*Note*, that the ten short prayers which follow the *Gloria Patri* are made directly to CHRIST.

**Look upon our afflictions.** See *Exod.* ii. 24, 25.

**Pitifully behold . . . sins of Thy people.** *Ps.* xxv. 16-18.

**O Son of David, &c.** *S. Matt.* ix. 27.

**O Lord, let Thy mercy, &c.** *Ps.* xxxiii. 22.

**As we do put, &c.**, not only because we put our trust in GOD, but in the same manner as, in proportion to our trust, "according to your faith, so be it unto you."

#### GENERAL PRAYER FOR DELIVERANCE.

**Our infirmities**, our weaknesses both of soul and body. This prayer is especially applicable at the *end* of a service, as a prayer for pardon for the defects of our service. See *Rom.* viii. 26.—**Righteously**, rightly, justly, if we were to receive according to the strict rules of justice.

For notes on the remainder of the Service, see pages 65, 66.

#### PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

These prayers in this place were first introduced into the Prayer Book at the last revision, but many of them are very ancient.

##### FOR RAIN.

A similar prayer to this has been used in the Church from early Saxon times.



**Hast promised, &c.** The actual promise is contained in *S. Matt.* vi. 33, but the whole passage, verses 24-34, should be read.—**Sustenance**, support.—**In this our necessity.** It is clear from these and the following words, that this prayer should be used only when pressing necessity so requires, and not, as is so often the case, when from the lack of rain the worst that can happen is pecuniary loss to the farmers.—**Send such moderate rain and showers.** See *1 Kings* viii. 35, 36; *S. James* v. 17, 18.

FOR FAIR WEATHER.

**Drown all the world, &c.** See *Gen.* vi.-ix.—**A plague of rain.** These words also show us that the prayer is not to be used except when the continuous rain has become a plague, and threatens destruction to the fruits of the earth. The whole of Scripture shows that we must regard all natural disorder as of divine origin, either directly or indirectly, and that, though they are not *always* sent for punishment of sin, yet they often are. It may be that they can be traced to natural causes, but they are nevertheless the instruments of GOD for good or evil.—**Waters**, floods caused by the rain.—**Upon our true repentance.** Temporal calamities have often been averted upon true repentance. See especially, *Jonah* iii.—**Clemency**, merciful dealing, gentleness.

IN THE TIME OF DEARTH AND FAMINE.

**Whose gift it is that the rain doth fall.** See *Jer.* v. 24; *S. Matt.* v. 45.—**The earth is fruitful.** See *Gen.* i. 11, 12.—**Beasts**, (i.e., living creatures on earth generally except man,) **increase.** See *Gen.* viii. 15-17; *Deut.* vii. 13.—**Fishes do multiply.** See *Gen.* i. 22.—**Dearth** is more than scarcity, it is very great scarcity. See *Gen.* xli. 53-57; *2 Kings* iv. 38-44; *Acts* xi. 28.—**Famine**, from *fames*, hunger, is scarcity such as to cause hunger which cannot be satisfied.—**Which we do now**

**most justly suffer for our iniquity.** See *Lev.* xxvi. 21-26 ; *Lam.* iv. 4-6. It may be on account of some special sin which GOD by this means wishes to drive away, or for sin generally. In any light it is a chastisement of GOD intended to purge out our iniquity.

*THE SECOND PRAYER.*

**In the time of Elisha the Prophet.** *2 Kings* vii. 1-16.—**May use the same to Thy glory, the relief of those that are needy, and our own comfort.** It is to be noted that *our own comfort* is put *last*, a lesson very necessary for these times.

*IN THE TIME OF WAR AND TUMULTS.*

**Tumults**, disturbances, rebellions, revolutions.—**To whom it belongeth justly to punish sinners.** This should not be read as if the *justly* referred to the punishment, for GOD cannot punish unjustly ; it refers to GOD'S *right* to punish. See *Rom.* xii. 19. The same may be said of the next clause, **to be merciful, &c.** See *Dan.* ix. 9, 10.—**Hands of our enemies**, a metaphor, signifying *the power of our enemies*, the hands being the instruments of strength. It is obvious that this prayer ought not to be used except by those who have right on their side, but it generally happens that both sides think they are right, and the way in which the Almighty is appealed to, whatever the motive for the war may be, savours of blasphemy.

*IN THE TIME OF ANY PLAGUE OR SICKNESS.*

See note at the end of the *Communion of the Sick*.

**Common plague**, general plague. During the successive revisions of the Prayer Book to A.D. 1662, the Plague in various forms ravaged England, and especially London, no fewer than eleven times, and it was only two or three years after the last revision that what is known as "the Great Plague" broke out in London, and carried

off 68,596 persons. Medical science has done a great deal to prevent the spread of disease, but any one who remembers a visitation of cholera will never wish to see this prayer erased.

**In the wilderness.** See *Numbers* xvi.—**In the time of King David.** See 2 *Sam.* xxiv.—**Mortality, death.**—**Accept of an atonement**, i.e., both in the wilderness and in the time of David. See *Numb.* xvi. 47, 48 ; 2 *Sam.* xxiv. 17–25.—**The destroying Angel.** The ministry of Angels was, and is, commonly used by the Almighty to execute His decrees. See Collect for *S. Michael and All Angels*; the *destroying Angel* referred to in 2 *Sam.* xxiv. 16 ; also *Gen.* xix. ; *Isa.* xxxvii. 36 ; *Acts* xii. 23.

#### EMBER PRAYERS.

**In the Ember weeks.** The Ember weeks occur four times in the year, and of these weeks, three days are to be kept as fasts, viz, Wednesday, Friday, and Saturday. They occur after the first Sunday in Lent, Whitsun-day, September 14th, and December 13th. The observation of such seasons is most ancient, but these particular times were authorized by the Council of Placentia, A.D. 1095. They are called Ember Days, because they are solemn fast days, and embers, or ashes, cast upon the head, have always been a symbol of fasting or sorrow for sin. Hence the old name for these days was, “the fasts of the four seasons.” They are set apart as a preparation for the ordination of Priests and Deacons, and for the purpose of exciting the faithful to humble themselves before GOD, and to pray for their clergy. The *origin* of the Ember Seasons, though not their arrangement, is to be found in *Acts* xiii. 1–3, a fact which indicates the importance of the principle underlying their observance. Is it not likely that many blessings would accrue both to pastors and people from a due observance of these seasons? Consult *S. Matt.* ix. 38 ; *Acts* i. 24 ; iv. 29 ; xii. 5 ; xiv. 23 ; *Rom.*

xv. 30-32 ; 2 *Cor.* i. 11 ; *Eph.* vi. 18-20 ; *Phil.* i. 19 ; *Col.* iv. 3, 4 ; 2 *Thess.* iii. 1, 2 ; *Heb.* xiii. 18. One of the two collects is to be said each day during the Ember Week. The first, having special reference to the Bishops, is more suitable for the early part of the week, when the preparation of the candidates is going on, the second, which is for the candidates only, is more suitable for the latter part of the week. The term **Holy Orders** which occurs in the rubric before the first prayer marks the sacredness of the calling, as well as the plurality of *orders*, or *degrees*, in the ministry. These two beautiful prayers are peculiar to the reformed Liturgy, and did not occur in the ancient offices.

#### THE FIRST PRAYER.

**Has purchased . . . dear Son.** See *Acts* xx. 28.—**The same**, i.e., the same Church.—**The Bishops and Pastors.** In the ordination the hands of Priests as well as Bishops are laid upon the heads of the candidates. See *Ordination Service*. The word *Pastor* means a feeder, and refers to the fact that the clergy are shepherds of the flock, deriving their office from the Good Shepherd.—**Lay hands suddenly on no man**, in accordance with 1 *Tim.* v. 22.—**Ordained to any holy function**, i.e., set apart for any holy office.—**Heavenly benediction**, heavenly blessing, both in origin, and nature.—**Doctrine**, teaching generally, as opposed to life.

#### THE SECOND PRAYER.

**The Giver of all good gifts.** See *S. James* i. 17.—**Divers orders**, different degrees. It is clear from this that the Reformed Church of England holds, that the Ministry is of divine, and not human origin.—**Administration**, office, duty, employment.—**Replenish**, fill.—**Endue**, furnish.—**Serve before Thee**, in the sight of GOD, He looking or to see how they acquit themselves.

*A PRAYER THAT MAY BE SAID AFTER ANY OF THE  
FORMER.*

"This ancient prayer, which is one of the '*Orationes pro peccatis*' in the Sacramentary of S. Gregory, comes into our Prayer Book through the Litany of the Salisbury use, and is found in all the Primers of the English Church. It occupied its ancient place in the Litany of 1544, but was omitted from later Litanies until 1549. In 1661, it was transferred to this place. The proper times for the use of this prayer are seasons of penitence, its use 'after any of the former' clearly supposing that the 'former' collects are accompanied by fasting and humiliation." (*Annotated Prayer Book*).—**Whose nature, &c.**, i.e., it is part of His nature to have mercy, but only part, for He has many attributes.—**Property**, i.e., whose peculiar grace or possession. See *Dan.* ix. 9.—**Tied and bound with the chain of our sins.** See *Acts* viii. 23; *Rom.* vii. 23, 24.—**Pitifulness**, full pity, Latin, *miseratio tuæ pietatis*.—**For the honour of Jesus Christ.** Every sin pardoned through the precious Blood adds to the honour of JESUS CHRIST.—**Mediator**, one who goes between two persons at variance, and reconciles them.—**Advocate**, one who pleads the cause of another.

*A PRAYER FOR THE HIGH COURT OF PARLIAMENT.*

**To be read during the session**, i.e., the sitting, or continuance, but not necessarily every day. Formerly Parliaments were called whenever there was any pressing necessity, and their sessions were of various lengths, but now Parliament meets every year, and remains in session as a rule about six months. The Sovereign however can call Parliament together at any time. It is called **the High Court** because it is the maker of the law. Of course this prayer is peculiar to our Liturgy. It is supposed to have been written by Archbishop Laud, who was

beheaded for his fidelity to the Church through the relentless hostility of the Parliament, so that he truly prayed for his murderers. It was inserted in A.D. 1661. It contains a useful summary of the objects at which law-makers should always aim. The necessity for the prayer is now greater than ever.—**Most religious and gracious Queen.** This phrase is not used of the Sovereign personally, but officially, for “the powers that be are ordained of GOD,” (*Rom.* xiii. 1,) and hence must be “most religious and gracious,” though personally the executive may be vicious. At the same time the distinction is not sufficiently obvious to uninstructed persons for us to desire the multiplication of such phrases in the Book of Common Prayer.

*PRAYER FOR ALL CONDITIONS OF MEN.*

“This Prayer was composed by Dr. Peter Gunning, afterwards Bishop, successively, of Chichester and Ely, and one of the chief instruments, under GOD, in the restoration of the Prayer Book to national use in 1662. It has usually been supposed to be a condensed form of a longer prayer, in which he had endeavoured to satisfy the objections of the Puritans against the collect form of the Five Prayers, by amalgamating the substance of them into one. Dr. Birne states that when Gunning was Master of S. John’s College, Cambridge, he would not allow this prayer to be used at Evensong, declaring that he had composed it only for morning use, as a substitute for the Litany.” (*Annotated Prayer Book.*)

**To make Thy ways, &c.** Taken from *Ps.* lxxvii. 1, 2. —**Thy saving health**, the spiritual soundness derived from GOD which saves both soul and body from everlasting destruction.—**The good estate**, happy condition. —**Catholic Church**, another evidence that our Reformers were not afraid of the use of the word Catholic. It is a pity that popular use in England so completely confines this word, primitive though it be, to one branch of

**CHRIST'S Church.**—**In unity of spirit, in the bond of peace.** Taken from *Eph.* iv. 1-3. Where outward unity is not possible, as in the case of England and Rome, we must be content with the unity of the Spirit. The "bond of peace" is in these days not much regarded, and to divide and separate is almost exalted into a religion. See *1 Cor.* i. 10.—**Estate**, condition, circumstances.—**Their several necessities**, i.e., according to the circumstances of each case. See *1 Cor.* x. 13.—**Issue**, deliverance.—**Jesus Christ His sake**, a not uncommon mode of expression in the 17th century. We should say now "JESUS CHRIST'S sake," which is merely a contraction of the other phrase.

The side note to this prayer is to be observed. It applies not to sickness only, but to any affliction, and is founded upon a most ancient custom. See *Acts* xii. 5, 12; *Rom.* xv. 30; *2 Cor.* i. 11; *2 Thes.* iii. 1, 2.

## THANKSGIVINGS.

### A GENERAL THANKSGIVING.

This, like the two former, is peculiar to our Prayer Book. It was composed by Bishop Reynolds, of Norwich, and inserted in A.D. 1662. It has provision made for those who desire to offer up thanksgiving for mercies received.

**Father of all mercies.** The term FATHER is here used because it is expressive of mercies to begin with, and when applied to GOD is expressive of all mercies, for "GOD is love," and nothing can originate from Him but mercies, even His judgments are mercies. See *Ps.* ciii. 13.—**Inestimable love**, love which cannot be measured or priced. See *Eph.* iii. 18, 19.—**Redemption of the world**, i.e., purchasing back the world from the state of slavery into which it had fallen by Adam's transgression, and the consequent corruption of human nature.—**For**

**the means of grace**, in the Word and Sacraments, by which the benefits of CHRIST'S Redemption are brought to us.—**Due sense**, proper feeling and appreciation.—**Unfeignedly**, really, truly, without any mistake or deception.

*Note.* The practice of the minister and congregation repeating this thanksgiving together, however desirable in itself, is not contemplated here.

*FOR RAIN.*

**The former and the latter rain.** See *Jer.* v. 24 ; *Deut.* xi. 14 ; *S. James* v. 7. This phrase often occurs in the Old Testament, and refers to the two rainy seasons which occurred in the East, the "former rain" in autumn, the "latter rain" in spring. It is said that this distinction does not now exist in the East.—**A joyful rain, &c.** This beautiful phrase is taken from *Ps.* lxxviii. 9. It is easy to be understood if we observe the face of nature after the cessation of a long drought, and its almost miraculous transformation from gloom to gladness.

*FOR PEACE AND DELIVERANCE FROM OUR ENEMIES.*

**Who art a strong tower, &c.** From *Ps.* lxi. 2, 3, and similar passages.—**Apparent dangers**, not probable dangers, but dangers actually apparent or visible.—**Where-with we were compassed**, i.e., by which we were surrounded.—**A prey unto them.** See *Ps.* cxxiv. 6.

*FOR RESTORING PUBLIC PEACE AT HOME.*

This thanksgiving has a melancholy interest for every Churchman. All the other thanksgivings were inserted in the Prayer Book in A.D. 1604, the reign of James I. but this immediately after the Great Rebellion, in A.D. 1662. Its author was Bishop Cosin. The opening portion is from *Ps.* lxxv. 7 ; lxxviii. 6.

**Leading a quiet, &c.,** is from *1 Tim.* ii. 1, 2.—**Our sacrifice of praise and thanksgiving**, from *Heb.* xiii. 15.



*FOR DELIVERANCE FROM THE PLAGUE, &c.*

**Hast wounded us for our sins.** See *Ps.* lix. 26.—**Consumed us** (but not utterly, here is mercy) **for our transgressions.** See *Isa.* lxiv. 7.—**In the midst, &c.** See *Hab.* iii. 2.—**Redeemed our souls from the jaws of death,** i.e., brought back our lives from the death which threatened. Death here as elsewhere is represented as a person. *Ps.* cxvi. 8.—**We offer, &c.** See *Rom.* xii. 1.—**Always praising, &c.** See *Ps.* cxvi. 16-19.

## THE COLLECTS, EPISTLES, AND GOSPELS.

*GENERAL REMARKS.*

Collects, Epistles, and Gospels, have been used in the Western Church, of which the Church of England forms a part, from the earliest times. Learned men think that the Collects were introduced into the West from the East, and that some of them were used in Apostolic times. The Collects, Epistles, and Gospels, are for the most part the same as those which had been used in the Church of England centuries before the Reformation. "Forty-seven of the Collects in our Prayer Book, including thirty-six for Sundays, are found in the Sacramentary of Gregory (A.D. 590,) who adopted them from formularies of still earlier date, most of them indeed exist in the Sacramentary of Gelasius (A.D. 494,) who had added to those previously in use, and re-arranged them for public worship; Pope Leo, (A.D. 483,) contributed a few. Nine others, taken from ancient sources, assumed their present form at the last review in 1662; and twenty-nine were newly composed, but with an evident regard to models furnished by primitive formularies." (*Trollope*) . . . "There are two, and only two, prayers of the Church given in the New Testament, and both of them have a striking similarity to the prayers we now know as Collects. (*Acts* i. 24, 25; iv.

24, &c.) But the real model of this form of prayer is to be found in a still higher quarter, the LORD'S Prayer itself." (*Annotated Prayer Book*.) . . . "There is a very exact and definite character in the structure of Collects ; so exact, that certain rules have been deduced from these prayers of the Saints for the construction of others, as rules of grammar are deduced from classic writers.

"1. A Collect consists of a single period, seldom a long one.

"2. A single petition only is offered in it.

"3. Mention is made of our LORD'S Mediation, or else,

"4. It ends with an ascription of praise to GOD.

"Illustrations—Collects for Whitsun-day, sixth cent., and for sixth Sunday after Epiphany, composed by Bishop Cosin." (*Ib.*)

The Collect, Epistle, and Gospel, contain the special subjects for devotion upon the days on which they occur.

"The principle on which portions of Holy Scripture are selected for the Epistles and Gospels is that of illustrating the two great divisions of the Christian year, from Advent to Trinity, and from Trinity to Advent. In the one, and more emphatic division, our Blessed LORD is set before us in a life-like diorama of Gospels, which tell us about Him and His work, not as in a past history, but with that present force, wherewith the events of His life and suffering are pleaded in the Litany. In nothing is the graphic action of the Church shown more strongly, than in the way by which the Gospels of the season are made the means of our living over again, year by year, the time of the Incarnation, from Bethlehem to Bethany ; while in the long-drawn season of Trinity, we see the Church's continuance by the power of the Pentecostal outpouring in the true faith of the Blessed Trinity, and in the faithful following of her Master and Head through a long probationary career." (*Annotated Prayer Book*.)

For a detailed exposition of the portions of Scripture

appointed for the Epistles and Gospels, the reader is referred to the Commentaries, especially, to *Denton's Commentary*, or, if that be inaccessible on account of the cost, to the notes in the Monthly Paper of Sunday Teaching.

#### THE FIRST SUNDAY IN ADVENT.

*Advent* signifies *coming*, and has reference, 1, to our LORD'S coming in the flesh, hence it occurs before Christmas, and is intended to be a solemn preparation for the right observance of that holy season ; 2, to our LORD'S second coming in glory, and in this regard is appointed as a season of devotion and prayer, to bring before our minds the solemn scenes of eternity. We shall observe, that in the special portions of the service appointed for this holy season, our LORD'S two natures, Divine and human, are brought prominently forward and we have thus to regard Him in His exaltation and humiliation, the GOD MAN JESUS CHRIST. The duties of Advent are prayer, meditation, and self-denial. In early times the season before Christmas was kept as a strict fast, in some churches marriages even being forbidden. Our Prayer Book does not enumerate Advent amongst the Fasts, but it certainly intends it to be kept in the most solemn manner. Hence it is the custom to mark this season by special services and sermons, for the purpose of arousing and quickening the soul. No one can tell the exact origin of Advent. Probably like our other great seasons, it arose out of the deep needs of the regenerated souls of men, and in after ages was reduced to a system and received a name. The name Advent does not occur until the seventh century, but a season of devout preparation before Christmas had been in existence long before that, though varying in duration in different parts of the Church, and ancient tradition assigns it to S. Peter's appointment. *The First*

*Sunday in Advent*, or, as it is popularly called, Advent Sunday, is always the nearest Sunday to November 30th, the Feast of S. Andrew, whether before or after, "which is equivalent to saying, that it is the first Sunday after November 26th. December 3rd is consequently the latest day on which it can occur." (*Annotated Prayer Book*.) It is the proper beginning of the Ecclesiastical Year, unless indeed the Feast of S. Andrew comes before it, and then the year begins on that day.

The Collect is founded upon the benediction for the First Sunday in Advent, in the old Service Books. It has a close connection with the Epistle. It is to be said daily during Advent, as it gives the keynote of the season, just as the Collect for Ash-Wednesday gives the keynote for Lent, and is ordered to be said every day.

**THE COLLECT.**—**Almighty God**, Whose power is specially to be manifested at the Judgment.—**Give us grace**, for we cannot do it by ourselves.—**Cast off the works of darkness.** See *Epistle*. The works of darkness are sins generally, because sin is dark and awful both in appearance and reality, and the worst sins are usually committed during the darkness. See *S. John* iii. 19-21.—**The armour of light**, the bright, beautiful, shining armour of Christian graces. See *Eph.* vi. 11-18.—**In which**, i.e., mortal, dying life.—**Came to visit us in great humility.** The primary, and principal reference of these words is to the coming in the flesh, (See *Phil.* ii. 5-7,) but they also refer to CHRIST'S entry into Jerusalem, as related in the Gospel for the day.—**The last day**, literally the last day, for then "time shall be no longer." See *Rev.* x. 5, 6.—**Come again, &c.** The following passages may be profitably referred to: *The Proper Lessons for the Day*; *S. John* v. 28, 29; *1 Thess.* iv. 13-18, v. 1-3; *S. Matt.* xxv.; *Eccles.* xii. 13, 14; *Acts* xvii. 31; *Rom.* ii.; *2 Cor.* v. 10; *Rev.* xx. 11-15.—**Quick**, living.—**Immortal**, without death.

The Epistle, now *Rom.* xiii. 8-14, was before the Refor-

mation *Rom.* xiii. 11-14 ; and the Gospel, now *S. Matt.* xxi. 1-13, was *S. Matt.* xxi. 1-9.

#### THE SECOND SUNDAY IN ADVENT.

The Collect was newly composed A.D. 1549, and founded upon the Epistle. Epistle and Gospel same as before the Reformation.

**THE COLLECT.**—**Who hast caused all holy Scriptures.** See *Epistle*, where the term Scriptures refers to the Old Testament only. Here, however, the reference is to the New Testament as well as the Old. GOD has caused them *all* to be written by the inspiration of the HOLY SPIRIT, and therefore they are *holy* Scriptures, i.e. writings. See 2 *Tim.* iii. 15-17 ; 2 *S. Pet.* i. 20, 21.—**In such wise**, in such a manner.—**Hear them**, in public ; **read them**, in private ; **mark**, take notice of them at all times ; **learn them**, diligently study them ; **inwardly digest them**, by private meditation, as we digest food in our bodies. See *Josh.* i. 8 ; *S. Matt.* iv. 3, 4 ; *S. Luke* viii. 18 ; *Acts* xvii. 11 ; 1 *Tim.* iv. 13 ; 2 *S. Pet.* iii. 2.

#### THE THIRD SUNDAY IN ADVENT.

The Collect was composed by Bishop Cosin, in A.D. 1662, and inserted here in place of a much shorter one. The Advent ordinations take place at this time, hence the suitability of the Collect. The lesson of this Sunday is the work of the ministry in preparing for the Second Advent, as the lesson of the preceding Sunday is the work of Holy Scripture to the same end. The Collect is noticeable as being addressed to our LORD *directly*. The Epistle and Gospel same as before the Reformation.

**THE COLLECT.**—**At Thy first coming**, during the time of His Advent in the flesh.—**Thy messenger**, John the Baptist. See *Gospel*. The remaining part of the Collect must be sought for in the Epistle. The Church applies to her ministers generally the phrase “ministers and stewards

of Thy mysteries ;" thereby showing that the ministry of the Church is the same now as ever. The word "mysteries" has always been applied to the Sacraments, but it has here the more extended signification of the secret things of GOD, both in doctrine and practice.

#### THE FOURTH SUNDAY IN ADVENT.

The Collect, Epistle, and Gospel, have been used in the Church of England on this day from the earliest times, with the difference of being addressed to CHRIST and not to the FATHER through Him. The suitability of all three for the Sunday before the commemoration of our LORD'S first Advent is to be noted.

THE COLLECT.—**Raise up Thy power**, rather *rouse up* Thy power, the former suggests the idea of power *fallen*, (which can never be said of GOD'S power,) the latter of power suspended in operation for a season. Latin, *excita*.—**Come among us**. The words *among us* are not in the old Collect, where it is *veni* only. The words are figurative, expressive of special effort to do us good, for GOD is *always* "amongst us."—**Sins and wickedness**, the former actual, the latter inherited.—**Sore let**, i.e., greatly prevented. 2 *Thess.* ii. 7.—**In running the race set before us**, the race to heaven. See 1 *Cor.* ix. 24 ; *Heb.* xii. 1, 2.—**Help** us to overcome our difficulties, **deliver** us from our impediments.—**The satisfaction of Thy Son**, i.e., the atonement, by which He satisfied the claims of GOD'S justice against sinners. See 1 *S. John* ii. 1, 2.

#### THE NATIVITY OF OUR LORD,

*Or the Birth-day of Christ, commonly called Christmas Day.*

I.e., Christmas Day is the name by which it was, and is, popularly known. This is the only day in the year which is not to be kept as a fast if it falls on a Friday.

The services for this day are special, and all joyous, as becomes the season which commemorates our LORD'S birth. There are special Psalms, Lessons, Creed, (Athanasian,) Collect, Epistle, Gospel, and Proper Preface, as on the other great feasts. "The word Epiphany was of old promiscuously used either for the feast of CHRIST'S Nativity, or for that which we now properly call by that name; afterwards the titles became distinct; that of CHRIST'S birth (or as we now term it Christmas Day) was called *the Nativity*, and *the appearance of God in the flesh*; two names importing the same thing. For the antiquity of it, the first footsteps I find of it are in the second century, though I doubt not but that it might be celebrated before. That it was kept before the times of Constantine we have this sad instance: that when the persecution raged under Diocletian, who then kept his court at Nicomedia, amongst many acts of barbarous cruelty done there, finding multitudes of Christians, young and old, met together in the temple, upon *the day of Christ's nativity*, to celebrate that Festival, he commanded the church doors to be shut up, and fire to be put to it, which in a short time reduced them and the church to ashes. It seems probable that for a long time in the East it was kept in January, under the name, and at the general time of the Epiphany, till receiving more light in the case from the churches of the West, they changed it to this day." (*Cave.*) "S. Chrysostom, in a Christmas homily, speaks of the festival as being even then, in the fourth century, one of great antiquity; and in an epistle mentions that Julius I. (A.D. 337-352) had caused strict inquiry to be made, and had confirmed the observance of it on December 25th. In the primitive age of the Church this Festival was more closely associated with the Epiphany than it has been in later times. The actual Nativity of CHRIST was considered as His first manifestation, and the name 'Theophania' was sometimes given to the day on which it was com-

morated, as well as to the twelfth day afterwards, when the end of the Christmas Festival is celebrated with other memorials of the appearance of GOD among men." (*Annotated Prayer Book*.) "The ancient Church of England welcomed Christmas Day with a special service on the Vigil, a celebration of the Holy Communion soon after midnight, another at early dawn, and a third at the usual hour of the midday mass. The first two of these services were omitted from the Prayer Book of 1549, and the third from that of 1552." (*Ib.*) The Collect is only in substance the same as that in use before the Reformation. The Epistle and Gospel correspond with those used at the ancient third celebration.

**THE COLLECT.**—**As at this time**, about this time.—**Pure Virgin**, an unstained, unspotted, chaste, actual virgin. It does not imply that the Blessed Virgin was without sin. See *Isa.* vii. 14.—**Being regenerate**, or born again, in baptism. See *S. John* iii. 1-5, and the *Collect after the Lord's Prayer in the Service for the Public Baptism of Infants*.—**Thy children by adoption and grace**. See *Gal.* iv. 4-6. Adoption is taking children into a family which do not really belong to it. We do not belong to GOD'S family by nature, (*Eph.* ii. 3,) but are received into it when we are baptized.—**Daily be renewed by Thy Holy Spirit**. Dissenters say that every one must be converted, even after baptism, if received in childhood. The Catholic Church holds, that the HOLY SPIRIT sanctifies us at our baptism, but by reason of our frailty we require constant renewal of His grace for our progress to heaven.

#### S. STEPHEN'S DAY.

"The position of the three days after Christmas Day is a very remarkable one. Easter and Pentecost each have two festive days following their principal day, the Sunday; and in this respect Christmas, with its three



festive days, is placed on a similar, though a more honoured footing. But at Easter and Pentecost the days are connected by name with the festival itself, whereas, at Christmas, they are associated with the names of Saints, in addition to that continued commemoration of the nativity which belongs to them as to the other days of the octave." (*Annotated Prayer Book*.) These three Festivals are placed immediately after Christmas Day because they are devoted to persons who were representatives of the various classes of Martyrs for CHRIST, 1, Martyrs in will and deed; 2, Martyrs in will, but not in deed; 3, Martyrs in deed, but not in will. S. Stephen comes first because he was the first Martyr after our LORD'S Ascension. "By putting the Festival of S. Stephen in its present position, it was intended to represent Stephen as the first witness of CHRIST, who was born on the day before; to make it manifest, that without the SAVIOUR'S birth, Stephen could not have suffered this martyrdom; that his martyrdom was a standing memorial of what human nature had attained by CHRIST'S Nativity." (*Neander*.) This is a very ancient festival. It can be traced back as far as the fourth century, and probably is much older than that. All we know of S. Stephen is contained in *Acts* vi., vii., viii. 1, 2. The lesson for the day is beautifully set forth in the Collect, and in studying the history of S. Stephen the resemblance between his character and that of his Divine Master is to be noted. In the ancient Church the day on which the Saints were martyred used to be called their "birthday," and kept yearly as such, because it was the day on which they entered upon a new, and more blessed state of existence, hence the birthday of the first Martyr appropriately follows the birthday of the greatest Martyr of all. The word Stephen is from *στέφανος*, a crown, and aptly prefigures what was so eagerly coveted in the Church at all times, "the crown of martyrdom." See *Rev.* ii. 10. The present Collect was inserted in 1662,

in place of a much shorter one, but it preserves the idea of the Collect for the day in the ancient office books, and is superior to the shorter Collect. The Epistle and Gospel are the same as before the Reformation, with the exception that the old books contained *Acts* vi. 8-10, as well as our present Epistle.

**THE COLLECT.—O Lord.** This Collect is addressed directly to CHRIST.—**In all our sufferings here upon earth for the testimony of Thy truth.** A beautiful definition of Martyrdom. All true and courageous disciples of CHRIST suffer in some way, either mentally or bodily, for their religion. See *S. John* xv. 20 ; *2 Tim.* iii. 10, 12.—**We may stedfastly look up to Heaven.** See *Epistle*.—**By faith behold the glory that shall be revealed.** See *Rom.* viii. 18. The old martyrologies tell us of many wonderful manifestations of GOD'S glory vouchsafed to the Martyrs in the midst of their dying agonies. See *1 S. Pet.* iv. 14.—**Love and bless our persecutors.** See *S. Matt.* v. 44, a hard thing.—**By the example, i.e., after the example.** See *Epistle*.—**Who prayed for his murderers to Thee, O blessed Jesus,** Who also prayedst for Thy murderers. See *S. Luke* xxiii. 34.—**Who standest, &c.** Usually our SAVIOUR is represented as *sitting* at GOD'S right hand, but S. Stephen saw Him *standing*, (see *Epistle*), no doubt as a token of His readiness to come and help His people in all their troubles.—**Suffer for Thee, Who sufferedst for us.** See *Gal.* vi. 17.

#### S. JOHN THE EVANGELIST'S DAY.

The word Evangelist means, 1, simply a preacher of the Gospel ; 2, a special order of preachers which existed in the primitive Church, (*Eph.* iv. 11,) and 3, one of the four Evangelists who wrote the Gospels. It is in the last sense that the term is here applied to S. John. What is known of him from inspired history will be found in the

following passages, *S. Matt.* iv. 21; x. 2; xvii. 1-13; *S. Mark* iii. 17; v. 37; x. 35-41; xiii. 3, &c.; xiv. 32, 33; *S. Luke* ix. 49; xxii. 8; *S. John* i. 37-40; xiii. 23, 24; xviii. 15; xix. 25-27; xx. 1-10; xxi. 1-7, 21; *Acts* iii. 1-8; iv. 13; *Rev.* i. From uninspired history we learn much concerning him, see *notes on May 6, p. 22*. At Patmos he remained several years working in the mines. "Patmos is an island in the Ægean Sea. It is peculiarly rugged and bare. Its name in the middle ages was *Patmosa*, but this has almost entirely given place to the old name. There is just one palm tree on the island, in a valley which is called 'the saint's garden.' In Patmos on a hill there is a celebrated monastery, named 'John the Divine.' Half-way up the ascent is a cave or grotto where tradition says that S. John received the Revelation, and which is still called τὸ σπήλαιον τῆς Ἀποκαλύψεως," (*Smith's Biblical Dictionary*.) He was permitted to return from Patmos, and settled at Ephesus, where he wrote his Gospel and superintended the Church. He lived to the age of about 100 years, and when from feebleness and infirmity he could no longer take any active part in the Church, he used to dismiss the daily assembly of the brethren with the words, "My little children, love one another." He lived longer than any of the Apostles, according to the promise of CHRIST contained in the Gospel for the day, and had the privilege of seeing the Church, fully organized, flourishing all over the world. The date of his Festival is uncertain, but it is at least as old as the 6th century.

The Collect is the same as before the Reformation, as also the Gospel; but the Epistle was substituted for *Ecclus.* xv. 1-6. The Collect has reference to the doctrine taught by S. John, because of all the four Evangelists he recorded most of our LORD'S teaching, indeed his Gospel was written to supply the lack of the others in this respect. It sets forth so plainly our LORD'S Godhead that in all times it has been the object of virulent attack from heretics.

The Collect is almost wholly made up of phrases to be found in S. John's Gospel. See *S. John* viii. 12 ; xii. 35.

#### THE INNOCENTS' DAY.

I.e., the day of the innocent little children, an appropriate sequel to our LORD'S Nativity, for it is intended to commemorate the events recorded in *S. Matt.* ii. 13-18, which is read for the Gospel. The Festival is alluded to by Irenæus, A.D. 202, and probably belongs to the Apostolic age. In England formerly it used to be called Childermas Day, and "the mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals." (*Annotated Prayer Book.*) The day is especially suitable for devout observance by children. The Collect, Epistle, and Gospel, are the same as before the Reformation.

**THE COLLECT.**—**Out of the mouth of babes, &c.** Taken from *Psalms* viii. 2. Compare also *S. Matt.* xxi. 15, 16. "The import of the words plainly is, that the praises of the Messiah, celebrated in the Church by His children, have in them a strength and power which nothing can withstand ; they can abash infidelity, and strike hell itself dumb." (*Bishop Horne.*)—**Madest infants to glorify Thee by their deaths,** such as the Holy Innocents, who were martyrs in deed, though not in will. If infancy has such power may it not seek the waters of Baptism?—**Mortify, put to death.**—**All vices in us.** See *Rom.* viii. 3. Innocence and purity are the lessons for the day. See *S. Matt.* xviii. 3. *Epistle.*

#### THE SUNDAY AFTER CHRISTMAS DAY.

The Collect is the same as that for the Nativity, and is to be repeated each day through the octave. The Epistle is the same as always, but the Gospel anciently was *S. Luke* ii. 33-40.

## THE CIRCUMCISION OF CHRIST.

This festival is celebrated on the first day of the civil year, and appropriately, though without design, as the civil and ecclesiastical years begin on different days. There is no Vigil to this feast or any other till February, on account of the joyful character of the season. In its present name and form the Circumcision is not an ancient festival, at least it is not older than the eleventh century. The terrible orgies of the heathen Saturnalia occurred at this time, and these in some places got so mixed up with the Christian festivities of this season that all rejoicing was forbidden. The Collect, Epistle, and Gospel were all inserted in this place in 1549. The Collect however is a very ancient prayer.

**THE COLLECT.**—**Obedient to the law for man,** because man could not himself obey the law perfectly, and only did so in the Person of the Man CHRIST JESUS. Such obedience was necessary. See *S. Matt.* iii. 13-15 ; v. 17. Obedience to the law of GOD is therefore the lesson for the day, a suitable one for the first day in the year. Circumcision was appointed by GOD as a distinguishing mark of His people of old. See *Gen.* xvii. 9-14. Baptism has now taken its place. See *Col.* ii. 11, 12. "The world begins this day with glad greetings, and words of hope, and preparations of joy, and undefined looking and longing for future excitement and greater joy in store. Its SAVIOUR begins it with suffering and humiliation, the first shedding of His redeeming Blood, fore-dating its full outpouring on Calvary, and His humbling Himself to the death of the Cross. Born under the law to redeem us from the curse of the law, He not only fulfilled it as one Righteous, but in the seeming of a sinner." (*Pusey*).—**The true circumcision of the spirit,** 1, caused by the HOLY SPIRIT ; 2, of our own rebellious spirit. See *Rom.* ii. 29.—**Carnal lusts, fleshly lusts,**

described *Gal. v. 19-21.*—**In all things obey.** Why, see *S. James ii. 10.*

#### THE EPIPHANY,

##### *Or the Manifestation of Christ to the Gentiles.*

\* The word *Epiphany* signifies Manifestation, and here is primarily applied to “the Manifestation of CHRIST to the Gentiles,” through the leading of a star as recorded in the Gospel. There is a tradition that the wise men were three kings, and that their names were Gaspar, Melchior, and Balthasar, that S. Thomas baptised them, that they became preachers of the Gospel, and that after their death their remains were taken to Cologne and a cathedral built to enshrine them. It is a custom in England for the Sovereign, represented by the Lord Chamberlain, on this day to presents gifts of gold, frankincense, and myrrh, at the Chapel Royal. Two other manifestations of our LORD’S Divinity are celebrated on this day, His Baptism, as recorded in *S. Matt. iii.* and His first miracle, as recorded in *S. John ii.* The popular name for this feast is “twelfth night,” on account of its occurring twelve days after Christmas, and it has long been the custom to mark it by special festivities. It is one of the most ancient of the Christian festivals, being mentioned as early as A.D. 200, though existing long before. The lesson for the day is faith, as the lesson of the festival preceding it was obedience. See *S. James ii. 14, &c.* The Collect and the Gospel are the same as before the Reformation, but the ancient Epistle was *Isa. lx. 1-6.*

THE COLLECT.—**To the Gentiles,** literally the *nations*, a general name for all who were not Jews. The Jews first had the promises, prophecy foretold their extension to the Gentiles. See *Isa. lx. 1-3.* Compare *Ps. lxxii. 10.* The first foreshadowing of the extension of the promises to the Gentiles was given as on this day, but the Gentile

were not admitted fully to the Covenant until the time of Cornelius. See *Acts* x. The following passages should be consulted. *S. Luke* ii. 29-32; *Rom.* x. 12; *Gal.* iii. 28.—**Know Thee now by faith**, a sure knowledge, but not perfect. See *2 Cor.* v. 7; *Gal.* ii. 20.—**Fruition**, enjoyment. See *1 S. John* iii. 1, 2.

#### THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect, Epistle, and Gospel, are the same as were used in the English Church before the Reformation. Another manifestation of our LORD'S Godhead is recorded in the Gospel for the day. The Collect is so simple as to need no remark. It is a prayer which should be frequently used when we are in doubt.

#### THE SECOND SUNDAY AFTER THE EPIPHANY.

The remarks made upon the first Sunday will apply to this.

#### THE THIRD SUNDAY AFTER THE EPIPHANY.

The same remarks will apply.

#### THE FOURTH SUNDAY AFTER THE EPIPHANY.

The opening part of the Collect to the words "stand upright" is the same as of old, but after this the old Collect runs thus, "grant to us health of mind and body, that those things which we suffer for our sins, by Thy assistance we may overcome; through, &c." The ancient Epistle was *Rom.* xiii. 8-10, and Gospel *S. Matt.* viii. 23-27.

**THE COLLECT.**—**Knowest us to be**, i.e., knowest that we are. The knowledge which the Almighty has of the true character of our earthly state is often appealed to as a reason for support. See *Ps.* ciii. 13, 14.—**The frailty of our nature**, that is, the weakness and liability to error, which resides in our nature, as well as our inability to do

good. See *S. Matt.* xxvi. 41.—**Carry us through all temptations.** See *Ps.* xci. 10–12.

#### THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect, Epistle, and Gospel, are the same as before the Reformation.

**THE COLLECT.**—**Thy Church and household.** The word Church means assembly, congregation, the word household means family, company of persons living in the same house together. The two words refer to one and the same thing, and in the original Collect are represented by one word “familiam,” i.e., family, a word which is more suited to the terms used afterwards in the prayer, e.g., “they who do lean,” &c. which brings before us the trustfulness of a child. See *Cant.* viii. 5 ; *Gal.* vi. 10 ; *Eph.* ii. 19 ; iii. 14, 15 ; v. 25–33.—**Only upon the hope.** See *Heb.* vi. 18–20.—**Heavenly grace,** favour sent from Heaven, heavenly in its character, and leading to Heaven.

#### THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect, Epistle, and Gospel, were first inserted here in 1662, before which time, if there should happen to be six Sundays, those for the fifth were repeated. The Collect is the composition of Bishop Cosin, to whom the last revision of our Prayer Book was so much indebted.

**THE COLLECT.**—**Manifested that He might destroy the works of the devil.** Taken literally from the last part of the Epistle. The works of the devil are all those evil things which we see in the world, together with the causes which produce them. The devil has such power over this world that our LORD speaks of him as its “Prince,” in *S. John* xii. 31. Our LORD’S Mission to man was to destroy that power. See *Heb.* ii. 14, 15.—**Make us the sons of God, &c.** See *Epistle*, upon which the prayer of the Collect is founded.



THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD  
SUNDAY BEFORE LENT.

There are two titles given to this day, the first of which has reference to Easter (Septuagesima signifying seventy, and this day being about seventy days before Easter,) and the second has reference to Lent. This and the following Sundays are intended to prepare us for Lent, as Lent is intended to prepare us for Easter. "As the strictness of Lent is a preparation for the joys of Easter, so the Church would not bring us all at once and unprepared, upon that strictness, but, in the services of the three preceding Sundays, gives us notice of its approach, and on the very first, gives us very serious warning of our need of it. Discipline of the body is the subject of the Epistle to-day ; suffering, with fasting, of the next ; charity, wherewith austerity alone is acceptable, of the third. To-day, an Apostle sets forth, in himself, the necessity of self-affliction ; on the next, his actual sufferings ; on the last, the love wherewith, by GOD'S gift, he so suffered. To-day, Apostolic awe of failure ; then, Apostolic discipline and sufferings ; lastly, Apostolic charity." (*Pusey*). The Collect, Epistle, and Gospel, are the same as before the Reformation, except that the old Epistle had the four first verses from the tenth chapter, as well as the rest. The leading idea of the Collect is deliverance from the consequences of sin, of the Epistle personal struggle after holiness, of the Gospel diligence and contentment in the performance of our allotted work in the world, ideas specially suitable to a season which is preparatory to Lent. The Collect needs no special explanation.

THE SUNDAY CALLED SEXAGESIMA, OR THE SECOND  
SUNDAY BEFORE LENT.

Sexagesima means sixty, and the name is given to this Sunday because it is about sixty days before Easter. The

Collect, Epistle, and Gospel, are the same as before the Reformation, with one or two exceptions; one is very important. Our Collect is a translation of the old one, except that GOD'S protection is invoked instead of *S. Paul's*, i.e., "by Thy power we may be defended against all adversity," is substituted for "by the protection of the teacher of the Gentiles, we may be defended against all adversity." In the very earliest liturgical books this day has been referred specially to S. Paul, on account of the subject of the Epistle. The Epistle in the Old Prayer Book had eleven more verses following what we now possess. The only explanation which the Collect needs is this, that a mixed congregation appeals to GOD'S favour because He *sees* that they have no trust in themselves, which is very unlikely to be a fact, but it must be remembered that the Prayer Book was not made for the careless and ungodly, it was made for the Saints, who have learned the lesson of personal humility long ago, and if the congregation is mixed it is undesignedly so, for none but the faithful ought to be permitted to join in the worship of GOD'S House, a rule most rigidly observed in the earliest ages.

THE SUNDAY CALLED QUINQUAGESIMA, OR THE NEXT  
SUNDAY BEFORE LENT.

Quinquagesima signifies fifty, and is so called because it is fifty days before Easter. The Collect was first inserted in 1549, the Epistle and Gospel are the same as always. The Collect is founded upon the Epistle, and contains a lesson enforced by the authority of the highest example, that of our Blessed LORD.

THE COLLECT.—**O Lord . . . nothing worth.** Specially in the *Epistle*, but generally throughout the Bible. Love is the basis of all work for GOD, in GOD. Mark this, ye who are engaged in religious work.—**Charity, caritas, love.** The term not restricted to benevolence, as

appears from the *Epistle*, "though I give all my goods to feed the poor, and have not charity, &c."—**Send Thy Holy Ghost, &c.** The first "fruit of the Spirit" mentioned by S. Paul is "*love*." See *Gal.* v. 22.—**Most excellent**, nothing can compare with it.—**Gift of charity.** We may have loving hearts naturally, but the love here spoken of is not human, but divine, and spiritual, it is not a growth from nature, but a gift from GOD.—**The very bond of peace and of all virtues**, i.e., the true band which binds together peace and all other virtues. See *Eph.* iv. 3; *Col.* iii. 14.—**Without which, &c.** What an awful statement. See 1 *S. John* iii. 14.

THE FIRST DAY OF LENT, COMMONLY CALLED  
ASH-WEDNESDAY.

**Lent.** The word Lent signifies Spring, and is applied to this season because it occurs in Spring. The name is given to the forty days of fasting and humiliation which the Church has adopted in commemoration of our LORD's forty days' fast in the wilderness, and to prepare our minds by mortification and self-denial for the proper celebration of Easter. A fast preparatory to Easter has existed in the Church from the earliest ages, and is mentioned by various writers, but until S. Gregory the Great in the seventh century arranged our present system, the season was observed differently at different times and in different places. There is reason to believe that at first it was not a fast of forty days, but of forty hours. Like most of the Church's seasons it commenced with the observance of a *principle* rather than a *rule*, and gradually settled down into the observance of a rule. Quadragesima, i.e., forty, is the ecclesiastical name for the Lenten fast. In calculating the forty days of Lent we must omit the Sundays, which are always festivals. Lent begins with Ash-Wednesday and ends with Easter Eve. Long after the Reformation the quality and quantity of food to be taken during

Lent was largely regulated by Act of Parliament, not on theological grounds so much as economical, such as the improvement of the fisheries, and so on. See *Notes on the Days of Fasting, &c.*

*Shrove Tuesday.* "It may be remarked that the day before Ash-Wednesday, though not recognised in the Prayer Book, is still traditionally connected with an ancient custom of *shriving* penitents on confession, in order to a more strict observance of Lent after a solemn renunciation of the flesh." (*Trollope.*)

*Ash-Wednesday.* It is supposed that this day was fixed at the head of Lent by Pope Gregory, "the greatest and best of the name," (*Hooker,*) at the close of the sixth or the beginning of the seventh century. It is called Ash-Wednesday, or *dies cinerum*, i.e., Day of Ashes, on account of the solemn sprinkling of ashes on the heads of penitents, in token of sorrow for sin, in accordance with Scripture precedent. See *Job* xlii. 6 ; *Jer.* vi. 26 ; *S. Matt.* xi. 21. The ceremony was both ancient and touching, but the influence hostile to ceremonies of all kinds was strong enough at the Reformation to compel its disuse, and to make up for it in some sort the *Commination Service* was adopted, which at its commencement has an allusion to the custom described, and the expression of a wish for its restoration. The services for Ash-Wednesday are all penitential, and contain the seven penitential psalms. The Collect contains the keynote of the season, and has therefore to be said daily. It was composed in 1549. The Epistle and Gospel are the same as of old, and contrast the fasting and mourning of the old covenant with that of the new, the same duty in two different aspects, under the law and under grace.

THE COLLECT.—**Hatest nothing that Thou hast made.** See *Ps.* cxlv. 9 ; *S. John* iii. 16.—**Dost forgive the sins of all them that are penitent.** See *Epistle*.—**Create and make in us.** Here probably both words

mean the same thing, but strictly the distinction between the two words is, that GOD alone can *create*, whilst *man*, as well as GOD, can *make*. GOD only has power over the inner life. The prayer is from *Ps.* li. 10.—**New and contrite.** According to Thy promise in *Ezek.* xxxvi. 26. The old heart is bad. See *Jer.* xvii. 9. “And this infection of nature doth remain, yea in them that are regenerated,” (*Art.* ix.) *Contrite*, sorrowful. See *Ps.* li. 17.—**Worthily lamenting our sins**, not deceitfully, formally, or imperfectly, but with such sorrow of heart as proves that we have a proper apprehension of “the exceeding sinfulness of sin.”—**Acknowledging our wretchedness.** See *Ezra* ix. 6; *S. Luke* xviii. 13.—**The God of all mercy.** See *2 Cor.* i. 3.

#### THE FIRST SUNDAY IN LENT.

The Collect, which was made new in 1549, is a prayer for the mortification of the flesh, and is addressed directly to our LORD, whose example, as contained in the Gospel, it appeals to. The Epistle contains an example of what the *followers* of the LORD can do and bear. Both Epistle and Gospel are the same as before the Reformation.

THE COLLECT.—O Lord, JESUS CHRIST.—**For our sake**, not for His own, for He had no sin, and therefore needed no self-mortification; for our sake, that in Him humanity might acquire a new power of resistance to temptation, and that we might find courage to take up our cross in His example. “Our LORD allowed Himself to be tempted by the Tempter, that as we are guarded by His aid, we should be instructed by His example, for He conquered the adversary by authorities from the Law, not by the exertion of superior might; that by this means He might at once put a higher honour on man, and inflict a heavier punishment on the adversary, in that the foe was conquered not as it were by GOD, but by man. He therefore fought then, that we too might fight afterwards; He conquered, that we too might conquer like-

wise." (*S. Leo, as quoted by Bright.*)—**Didst fast forty days and forty nights.** Moses (*Deut. ix. 9, 18*) and Elijah (*1 Kings xix. 7, 8*) had done this before, but not in their own power as CHRIST did. See *Gospel*.—**Give us grace to use such abstinence.** Abstinence from food and self-indulgence is by no means easy, therefore we ask for GOD's grace.—**Our flesh being subdued to the Spirit,** i.e., our carnal appetites being brought under the power of our own spiritual life, supported by the indwelling of the HOLY GHOST. See *Rom. viii. 13*; *Gal. v. 17, 24*. It may be remarked here that the above should always be the rule of Christian living, and if we find any habit or indulgence taking such hold of us that it becomes our master, we should always strive against it until we have brought it into subjection. It is a good rule, and very often observed, to abstain from all social amusements during Lent.—**Thy godly motions,** holy emotions planted in the soul by GOD, and kept there to lead the way to Heaven, if we will follow them. See *Phil. ii. 13*.—**True holiness,** because there is an outward and apparent holiness which is false. See *S. Luke xviii. 9-14*.

#### THE SECOND SUNDAY IN LENT.

The Collect, Epistle, and Gospel are the same as before the Reformation. Commenting upon the Gospel for the Day, Dr. Pusey says, "Lent is especially a season of prayer; and there are in many ways Lenten days, days of sorrow and anguish of heart, days of penitence, days of humiliation, days in which by our cries to awake our LORD, 'Arise, and help us, and deliver us for Thy mercies' sake.' And so our LORD, through the Church, sets before us this great example of humble, penitent, persevering prayer, to shame us Christians by the lowly fervour of a heathen woman." The Epistle treats of "evil thoughts which may assault and hurt the soul."

**THE COLLECT.**—We have no power of ourselves to

**help ourselves.** Illustrated by the woman in the Gospel. See 2 *Cor.* iii. 5.—**Adversities**, adverse things, things opposed to the true welfare of the body.—**Assault and hurt.** Assaults do not always hurt; they must be very powerful, or else the soul must be very weak when such is the case.

#### THE THIRD SUNDAY IN LENT.

The Collect, Epistle, and Gospel, are the same as before the Reformation. "The dangerous sympathy which exists between human nature and evil is set forth on this Sunday with fearful intensity of expression." (*Annotated Prayer Book.*)

**THE COLLECT.**—**Look upon**, with favour.—**Hearty desires**, desires from the heart. There are desires which are not from the heart. *Vota* is the word in the old Collect.—**Humble servants.** See *Ps.* x. 17.—**Stretch forth the right hand of Thy Majesty.** A figure of speech full of awe. See *Isa.* xli. 10.—**All our enemies**, spiritual and temporal.

#### THE FOURTH SUNDAY IN LENT.

Midlent Sunday, or the Sunday in the middle of Lent. Another name for it is *Refreshment Sunday*, partly because of the Gospel for the day, and partly because Lenten austerity has customarily been suspended on this day, for fear the Fast should become too burdensome, and to enable us to enter with renewed strength upon the still more solemn period to come. In most parts of England the day is still observed, but like other Church seasons the secular custom retains its power, whilst the religious idea is merely struggling into a revived existence. The Collect, Epistle, and Gospel, are the same as before the Reformation. The Gospel is noteworthy as being used for the Gospel on two days, this and the Sunday before Advent, each time with a different purpose, also as recording the only miracle which is related by *all* four

Evangelists. "The 'comfort' of the Collect, the 'free Jerusalem' springing out of the bondage of Sinai of the Epistle, and the feast in the midst of the wilderness, all point the same way." (*Annotated Prayer Book.*)

THE COLLECT.—**Grant . . . . punished.** See *Ezra* ix. 13, 14.—**The comfort of Thy grace.** See *Isa.* xl. 1, 2. The only comfort which never fails.—**Relieved,** from fear of punishment. The Latin has *respiremus*, breathe again, as a man does who has escaped a terrible calamity.

#### THE FIFTH SUNDAY IN LENT.

"This is called Passion Sunday, for now begins the commemoration of the Passion of our LORD, and after a long funeral pomp and train the corpse follows on Good Friday. The Epistle treats of the Passion. The Gospel, of our LORD's being slandered by the bold malice of the Jews, who call Him a Samaritan, and tell Him He hath a devil, which must needs be a thorn in His side, and a part of His Passion." (*Sparrow.*) This week is called Passion week. "Before the Passover the Jews numbered fourteen days, and then the feast came. It was to be the fourteenth day of the month, at even; and to mark the beginning of that period more distinctly, it was made the beginning of months, i.e., the first month of the year. We then, if our Easter answers to the Passover, as substance answers to shadow, may well account that from this day, which is fourteen days before Easter, a more sacred season begins. And so our Church seems to have determined it, since from this day the character of the services changes. Henceforth they have more immediate reference to Him, whose death and resurrection we are soon to commemorate." (*Newman.*) The Collect, Epistle, and Gospel, are the same as before the Reformation. The Collect needs no remark, except that its prayer assumes that Christians will suffer as their Master suffered.



## THE SIXTH SUNDAY IN LENT.

This day is the commencement of the last week of our LORD'S Passion, and commemorates the most awful events ever witnessed by man. This week has a variety of names, but that which is most generally given to it is *Holy week*, on account of its peculiar sanctity. *Passion week* is also a popular name for it, but, although the name is peculiarly appropriate, the best authorities hold it to be incorrect, and that *Passion week* immediately precedes *Holy week*. In the Primitive Church, says *Cave*, "this was the *great* (or *holy*) week ; so called (says *Chrysostom*), not that it has more days or hours in it than other weeks, but because this is the week in which *truly great* and ineffable good things were purchased for us ; within this time death was conquered, the curse destroyed, the devil's tyranny dissolved, his instruments broken, Heaven opened, angels rejoiced, the partition wall broken down, and GOD and man reconciled. For this cause we call it the *Great week*, for this cause men fast, and watch, and do alms, to do the greater honour to it : the Emperors themselves, to show what veneration they have for this time, commanding all suits and processes at law to cease, tribunal doors to be shut up, and prisoners to be set free, imitating herein their great LORD and Master, Who by His death at this time delivered us from the prison, and chains of sin." A public recognition of this week has always existed in England. Until 1862, the theatres were not permitted to be open. Our Church, unfortunately, does not follow in her proper services for this week the sequence of events, but she does the next best thing, viz., places before us almost every aspect of our LORD'S Passion. The first day of the week is still generally known as Palm Sunday, but our Prayer Book singularly has omitted all reference to that name, and until the new table of Lessons issued, in which the subject forms part of the second

Lesson for the evening, all reference to the event of the day, the triumphant entry into Jerusalem, was omitted. The Collect, Epistle, and Gospel are the same as before the Reformation. The Collect is founded upon the Epistle, and the event upon which the prayer is based is contained in the Gospel.

THE COLLECT.—**Tender love.** See *S. James* v. 11.—**Towards mankind**, all, without exception, enemies as well. See *Rom.* v. 8.—**Thy Son**, “Thine only Son whom Thou lovest,” as foreshadowed in *Gen.* xxii.—**To take upon Him our flesh.** See *Epistle*; *1 Tim.* iii. 16.—**Suffer death upon the Cross**, as recorded in the *Gospel*, and commented upon in the *Epistle*.—**That all mankind**, because for all mankind He died.—**Should follow the example of His great humility.** See *Epistle.* *1 S. Pet.* ii. 21. Look at the first principle of our religion in *S. Matt.* x. 38.—**His patience**, as well as His humility. His patience showed His humility.—**Partakers of His resurrection.** GOD exalted Him because He humbled Himself, (see *Epistle*,) so with us. See *S. Matt.* xxiii. 12.

#### THURSDAY BEFORE EASTER.

The ecclesiastical name for this day is Maundy (i.e., Mandate, or command) Thursday. The origin of the name lies in the first word of the proper anthem for the day in the old service books, “*mandatum novum do nobis, ut diligatis invicem*,”—“a new commandment I give unto you, that ye love one another,” a commandment which was given on this day by our LORD. See *S. John* xiii. 34. The appropriateness of the name too may be seen from the fact that two other new commandments were given on this day, one to wash the feet of the disciples (*S. John* xiii. 12–17,) the other to celebrate the Eucharist, as declared in the *Epistle*. In Roman Catholic countries the custom of Kings and others washing the feet of the poor is still observed on this day. In England, “since

the time of James II., the rite has been superseded by the distribution of the *Royal Maundy*, as it is called, at Whitehall Chapel by the Lord Almoner." (*Trollope*.) In the ancient Church the penitents who were put out of the Church on Ash Wednesday were reconciled, that they might receive the Easter Communion.

#### GOOD FRIDAY.

The solemn observance of this day is lost in remote antiquity, and if it does not date from Apostolic times, arose soon after them. And no wonder, for the Atonement for man's sins was consummated on this day in the crucifixion of our LORD, which brought so many *good* things to the world, a *good* Friday indeed. See *S. Matt.* xx. 28; *Rom.* v. 8-10; *2 Cor.* v. 21; *Tit.* ii. 14; *Heb.* ix. 15. But all these good things were bought by the Redeemer's Blood, therefore we mourn on Good Friday.

Good Friday was always kept as a strict *fast*. *Eusebius* (A.D. 300 about) says, "the festival of our SAVIOUR'S Passion we are accustomed to pass in fasting and watching, and in the study of the divine word." Do we not need to be continually reminded of this in these material days? "It is spoken of under the name of Paschal Day in very early Christian writings, but in later ages it was chiefly known by the names Παράσκειν, *Dies Parasceves*, the Day of Preparation, or *Dies Dominicae Passionis*, the day of our LORD'S Passion. In early English times it was known as Long Friday, but its present beautiful appellation is the one by which it has now been popularly known for many centuries." (*Annotated Prayer Book*.) The three Collects are from the old office books. The Holy Eucharist, according to ancient custom, ought not to be celebrated on this day. The Epistle and Gospel are different from those anciently used. "The Gospel is taken out of *S. John* rather than out of any other Evangelist, because he was present at the Passion, and stood by the Cross,

when others fled ; and therefore the Passion being represented as it were before our eyes this day, *his* testimony is read, who saw it himself, and from whose example we may learn not to be ashamed, nor afraid of the Cross of CHRIST." (*Sparrow.*)

THE FIRST COLLECT.—**This Thy family.** Every congregation of the baptized is part of GOD'S great family the Church, and, although the Collect has reference to the *whole* family, yet its primary reference is to the special part offering the prayers. See *Eph.* iii. 14, 15.—**Was contented to be betrayed.** The special reference here is to the *voluntary* nature of our LORD'S sufferings. See *S. John* x. 15–18. Mr. Keble usually said this prayer in visiting the sick, substituting "this Thy servant" for "this Thy family."

THE SECOND COLLECT.—**By whose Spirit,** according to the promise, *S. John* xiv. 16, 17.—**The whole body of the Church,** see *1 Cor.* xii. 12, 13.—**Sanctified,** made holy.—**Estates,** conditions.—**Holy Church,** because sanctified by the Spirit.—**Member of the same,** i.e., the same body the Church.—**Vocation,** calling. See *Eph.* iv. 1.—**Ministry,** office, duty, special work. See *Rom.* xii. 5–8.—**Godly,** in a godly manner.—**Serve Thee.** See *1 Cor.* x. 31.

THE THIRD COLLECT.—**Have mercy upon all Jews,** whose forefathers crucified our LORD, and who still reject Him. See *Rom.* x. 1. An echo this day of our LORD'S "FATHER, forgive them, for they know not what they do."—**Turks,** not merely inhabitants of Turkey, but followers of Mahomet. The present number is estimated at between one and two hundred millions.—**Infidels,** unbelievers, of whatever kind, and wherever resident.—**Heretics,** those who prefer a corrupt and unsound form of Christianity, those who hold false doctrines. See *Tit.* iii. 10.—**Ignorance, hardness of heart, and contempt of Thy word.**—The three things probably are intended

in the first instance to refer separately to the three classes of persons mentioned, but they may all be applied to each one. On the three states, see *Jer.* iv. 22; *Ps.* xcv. 8; *Isaiah* v. 24.—**And so fetch them home.** See *S. Luke* iii. 1-7.—**To Thy flock.** See *S. John* x. 1-5.—**The remnant of the true Israelites.** See *Rom.* ix. 27. A remnant is a portion left from a large body. A portion of the Jews will turn to the Church at last. *The true Israelites* here, however, chiefly refer to Christians. See *Rom.* ii. 28, 29.—**One fold under one Shepherd.** See *S. John* x. 11-16.

#### EASTER EVEN.

"The Eve or vigils of Easter were wont (in the Primitive Church) to be celebrated with more than ordinary pomp, with solemn watchings, with multitudes of lighted torches, both in the Churches and in their own private houses, so as to turn the night itself into day, and with the general resort and confluence of all ranks of men, both magistrates and people. This custom of lights at that time was, if not begun, at least much augmented by Constantine, who set up lamps and torches in all places as well within the Churches as without; that through the whole City, the night seemed to outvie the sun at noonday. And this they did as a forerunner of that *great* light, even *the Sun of Righteousness*, which the next day arose upon the world." (*Cave.*) The Collect was composed by Bishop Cosin in 1661. The Epistle and Gospel are also new.

**THE COLLECT.**—**Baptized into the death of Thy blessed Son.** See *Rom.* vi. 1-12.—**By continual mortifying our corrupt affections,** i.e., by continually endeavouring to destroy our unholy thoughts and desires.—**We may be buried with Him.** We are buried with CHRIST in Baptism, but that refers to the *act* of spiritual burial; in the Collect it refers not only to the act, but to the continuing state of burial.—**Gate of death,** a phrase taken

from *Ps.* ix. 13. Death is the gate of Heaven to the Saint.—**Joyful resurrection**, there is a resurrection which is not joyful.

#### EASTER DAY.

The highest of all Christian festivals, and the most ancient. That its observance commenced with the very foundation of Christianity there can be no doubt, for as early as A.D. 158 Polycarp, Bishop of Smyrna, visited Rome for the purpose of conferring with Anicetus the Bishop respecting a dispute which had arisen as to the time at which Easter should be celebrated. Polycarp was a disciple of S. John the Apostle, and in the East where he lived it was generally understood that S. John appointed the day on which Easter was kept. The festival is most probably alluded to in *1 Cor.* v. 7, 8. It has always been observed in the most jubilant manner. In the early Church it was one of the appointed days for baptizing converts, and in our own Church all persons who have been confirmed are required to receive the Holy Communion on this day. The word Easter is "traceable as far back as the time of the Venerable Bede, who derives it from the name of a Pagan Goddess Eostre, or Ostera, whose festival happened about the time of the vernal equinox, and was observed as a time of general sacrifice, with a view to a good harvest. Later, and perhaps more trustworthy philologists have derived the word from the old Teutonic *wistan*, to rise, and *wistand*, the Resurrection, and it is significant that the idea of sunrise is self-evident in the English name of the Festival on which the Sun of Righteousness arose from the darkness of the grave. The popular name for the day among oriental Christians is *Λαμπρά*, the Bright Day, in which the same idea is to be observed." (*Annotated Prayer Book*.) The whole Christian year is regulated by Easter Day. In the Tables at the beginning of the Prayer Book we read, "Easter Day

(on which the rest depend) is always the first Sunday after the full moon, which happens upon, or next after the twenty-first day of March, and if the full moon happens upon a Sunday, Easter Day is the Sunday after." This rule was made universal in the Western Church when the Calendar was revised by Pope Gregory XIII. in 1582. The Collect is the same as before the Reformation. The old Epistle was 1 *Cor.* v. 7, 8, and the old Gospel *S. Mark* xvi. 1-7. The Collect, which pleads the fact recorded in the Gospel, has its prayer founded upon the Epistle. "The Gospels, in this our Easter Season, set forth what CHRIST has done *for* us, the Epistles what He wills to do *in* us." (*Pusey.*)

THE ANTHEMS.—These *Anthems* are appointed to be said in the place of the *Venite*, and this is the only day in the year when the *Venite* is omitted. The solemnity of the day is thus specially marked. The *Anthems* as they now stand were substituted in 1552 for a shorter form, which was based upon that in the old Latin Books, and was sung before Matins.

THE COLLECT.—**Through Thine only begotten Son,** by means of.—**Hast overcome death,** by His rising again. See *Acts* ii. 24.—**The Gate of everlasting life.** In the Collect for Easter Eve we have "the gate of death," which by CHRIST'S resurrection becomes "the gate of everlasting life."—**Special grace,** grace specially given.—**Preventing us,** not hindering us, but assisting us, as in the Collect, "Prevent us, O LORD, &c."

*Note.* The Athanasian Creed, Proper Psalms, and a Proper Preface in the Communion Service are appointed for this day. The practice of especially marking Easter Monday and Tuesday dates from the eleventh century. The whole octave is to be observed.

#### THE FIRST SUNDAY AFTER EASTER.

The ordinary name for this day is Low Sunday, the

conclusion of the Easter Festival, but lower than Easter Day. Another name is *Dominica in albis depositis*, that is *the Sunday in white laid aside*, because until this day those baptized on the previous Sunday wore the white garment of their Baptism. The Collect, anciently used for second communion on Easter Day, is almost literally taken from Holy Scripture. See *Rom.* iv. 24, 25; *1 Cor.* v. 7, 8; *1 S. John* iii. 2, 3.

#### THE SECOND SUNDAY AFTER EASTER.

Collect composed in 1549. Epistle and Gospel as before. The Collect is founded upon them.

THE COLLECT.—**Sacrifice for sin**, the Shepherd gives His life for the sheep. See *Gospel*. In the *Epistle* the *sacrifice* is referred to in the words, “who His own self, &c.”—**An ensample of godly life**, example, or pattern, to supply us with a godly rule of life. See *Epistle*. Newness of life should be the consequence of our Resurrection in Holy Baptism (see *Rom.* vi. 4,) and the best pattern for us to observe in this newness of life is JESUS CHRIST Himself.—**Receive that**, viz., both the sacrifice and the example.—**Inestimable benefit**, priceless kindness.—**Endeavour ourselves**, give our utmost labour, without which it cannot be done.

#### THE THIRD SUNDAY AFTER EASTER.

Collect, Epistle, and Gospel same as before the Reformation. Collect founded on Epistle. Gospel foreshadows Ascension, now rapidly approaching.

THE COLLECT.—**In error**, both of doctrine and practice. GOD always admonishes them in some way or another.—**The light of Thy truth**. See *Ps.* cxix. 105.—**To the intent**, with the purpose or object. See *S. John* xii. 46.—**May return**. This implies that they have once been in the way of righteousness, and have forsaken it.—



**The fellowship of Christ's Religion.** Another name for "the Communion of Saints."—**Eschew**, avoid.—**Their profession**, as Christians. See *Exhortation to sponsors in Baptismal Service.* 2 Tim. ii. 19.

#### THE FOURTH SUNDAY AFTER EASTER.

Collect, Epistle, and Gospel same as before Reformation.

**THE COLLECT.**—**Who alone canst**, art able, hence the Collect is addressed to *Almighty* GOD. See *Phil.* ii. 13.—**Order**, direct, regulate, control.—**Unruly**, disliking to be subject to any rule, or control. See *Eccles.* ix. 3.—**Wills**, wishes.—**Affections**, lusts.—**Sinful men**, men generally, because all men are sinful.—**Love the thing which Thou commandest.** See *Ps.* cxix. 20, 47, 97.—**Sundry**, various in kind.—**Manifold**, under many forms.—**Changes of the world.** Who can number the changes of an hour? See *S. James* iv. 13–16.—**Surely**, firmly, stedfastly. See *Col.* iii. 2.—**True joys**, unmixed with sin, and sorrow, and shame, and decay. See 2 *Cor.* iv. 18.

#### THE FIFTH SUNDAY AFTER EASTER.

*Rogation Sunday*, from *rogare*, to ask, a name derived partly from the Gospel for the Day, and partly from the three days which follow, and are called Rogation Days. See below. Collect, Epistle, and Gospel same as of old.

#### THE ROGATION DAYS.

In our Calendar amongst the days of Fasting are noted "the Three *Rogation Days*, being the *Monday, Tuesday, and Wednesday*, before *Holy Thursday*, or the *Ascension of our Lord*." In our present Prayer Book nothing beyond the name *Rogation Days* is now retained, and the services, which formerly were fixed, are now left to follow the ordinary course of the Prayer Book. The Rogation, or

Supplication Days were first appointed by Mamercus, Bishop of Vienne, A.D. 460, who, when his diocese was visited by serious calamities, instituted these days for special processions in the open air, and saying of prayers for deliverance from evil. This custom became very general in Europe, and though in our own country the religious observance of these days is very partial, yet some remains of the old custom exist in what is called "beating the bounds of the parish," a custom which had its origin in the Rogation Processions, but which now far too often means riot and disorder. Still our Prayer Book not only recognises the Rogation Days, but requires them to be observed as days of Fasting. "In the injunctions issued under Elizabeth (1558-1603) it is ordered that the people, with the curate and substantial men of the parish, shall walk about the parishes with willow wands, and at their return to Church make their common prayers, that the curate at certain and convenient places, shall admonish the people to give thanks to GOD, in the beholding of GOD's benefits, for the increase and abundance of His fruits, saying the 103rd Psalm, &c., at which time the minister shall inculcate this and suchlike sentences: 'Cursed be he which translateth the bounds and doles of his neighbour : ' or such order of prayer as shall hereafter be appointed." (*Townsend.*) Of *Hooker*, who lived at the time when these Injunctions were in force, *Isaac Walton* states, "he would by no means omit the customary time of procession, persuading all, both rich and poor, if they desired the preservation of love, and their parish rights and liberties, to accompany him in his perambulation; and most did so; in which perambulation he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations to be remembered against the next year, especially by the boys and young people; still inclining them, and all his present parishioners, to meek-

ness and mutual kindness and love, because love thinks not evil, but covers a multitude of infirmities."

#### THE ASCENSION DAY.

Called also *Holy Thursday*. One of the Great Festivals, and the last which relates to our LORD's earthly life. Celebrated forty days after Easter, because our LORD was forty days on earth after His Resurrection. See *Epistle*. Observed from the earliest ages of Christianity. Collect, Epistle, and Gospel, same as before the Reformation. Day also marked by Proper Psalms, Lessons, and Preface, and by Athanasian Creed. Special Lesson for the Day noted in the Collect; further elucidated by *Gen.* v. 24; *Lev.* xvi. 15; *2 Kings* ii. 11; *Eph.* ii. 4-6; *Phil.* iii. 20; *Col.* iii. 1-4. The more general observance of this great Festival of late years is to be marked as a sign of the revival of religious life amongst us.

#### SUNDAY AFTER ASCENSION DAY.

This day, intervening between Ascension Day and Whitsun Day, is called "Expectation Sunday," i.e., "waiting Sunday," because it occurs in the time when the disciples were waiting for the coming of the HOLY SPIRIT. Allusion to this is made in the Collect, which is founded upon a very ancient anthem. Epistle and Gospel same as before the Reformation.

THE COLLECT.—**The King of glory**, not the glorious King, but *the King of Glory*. A notable phrase. See *Ps.* xxiv. 7, which is prophetical of our LORD's Ascension.—**With great triumph**, both as to the manner, (*Acts* i. 9-11,) and the result, (*S. Mark* xvi. 19.)—**Leave us not comfortless**. See *S. John* xiv. 16-18.—**Exalt us, &c.** See *S. John* xiv. 3; *Heb.* vi. 19, 20.

#### WHITSUN DAY.

The custom is to write this as *Whit Sunday*, but it is

wrong in the opinion of many of the learned. Certain it is, however, that long before the Reformation the term *Wit Sunday* was in use, though perhaps not generally. Names of this character are very apt to be differently pronounced in different parts of the country, and thus to have many ideas attached to them. If we take the name to be *Whitsun Day*, which is probably correct, it means simply Pentecost, and has reference to the Jewish Feast on which the Spirit was poured out. See *Epistle*. If we take the name *Whit Sunday*, it has reference to the clothing of those who were baptised at this season in white garments, this being one of the great days for baptism in the ancient Church. If we take the name *Wit Sunday*, it refers to the wit, or wisdom, which was conferred upon the believers by the outpouring of the HOLY SPIRIT. The observation of Whitsun Day, in commemoration of the event recorded in the Epistle, is most ancient. It is mentioned by Irenæus, (second century,) and is generally supposed to be referred to in *Acts* xx. 16, Pentecost being the name by which this feast was known. The Jewish Feast of Pentecost had its antitype in Whitsun Day; on the former the law was given to Moses with great manifestations of GOD'S power, on the latter the SPIRIT, with greater manifestations, wrote the Christian law in the hearts and minds of the Apostles; on the former the Jews commemorated the ingathering of the harvest, on the latter we commemorate the first ingathering of souls after the effusion of the SPIRIT. *Bingham* says that *Tertullian* speaks of every day from Easter to Whitsuntide being observed as a festival, and that no prayer was allowed to be said *kneeling*. *Dr. Hessey* says that Whitsun Day was the *first* Christian festival. "On Whitsun Day, (June 9th,) in the year of our LORD 1549, the Book of Common Prayer in English was first used instead of the Latin Offices. That day was doubtless chosen (for copies were printed and ready for use some time before,) as a devout

acknowledgment that the HOLY GHOST was with the Church of England in the important step then taken." (*Annotated Prayer Book*.) Whitsun Day is one of the "Great Festivals," and is marked as such by the use of the Athanasian Creed, and by Proper Psalms, Lessons, and Preface. Collect, Epistle, and Gospel the same as of old.

**THE COLLECT.**—**As at this time.** In the Latin Collect it is *hodierna die*, translated till 1662 by *as on this day*. Puritans objected at the Savoy Conference, and it was altered.—**Didst teach the hearts.** The heart, i.e., the inner life of man is the sphere of the SPIRIT'S operation. (1 Cor. vi. 19.) Although He rested on the *head* He taught the heart. See *Gospel*.—**Thy faithful people.** Disputed whether the Apostles are only referred to, or whether the 120 mentioned in *Acts* i. 15 are all included. Probably the former. The term *faithful* is generally applied to all the members of CHRIST'S Church.—**The light of Thy Holy Spirit.** An appropriate term to use upon a day when we celebrate the coming of the HOLY GHOST in the shape of *fiery tongues*. But light, or illumination, is generally appropriate with reference to the HOLY GHOST. "It is also called Whitsunday from the glorious light of heaven which was then sent down upon the earth from the FATHER of lights, so many tongues, so many lights, which kindled such a light in the world, on this day, as never shall be put out till the world's end." (*Sparrow*.)—**To have a right judgment in all things.** *Recta sapere*, (Latin.) See the promise in the *Gospel*.—**Evermore to rejoice, &c.** See *Gospel*. *Rom.* xiv. 17.

#### TRINITY SUNDAY.

This is the last, and the most recently appointed of all the great Festivals. Its first authoritative appointment dates from the Synod of Arles A.D. 1260. It completes the round of Festivals relating to the Godhead by one which

is dedicated to all three Persons together. "There is much instruction conveyed in the circumstance, that the Feast of the Holy TRINITY immediately succeeds that of Whitsun-Day. On the latter Festival we commemorate the coming of the Spirit of GOD, who is promised to us as the source of all spiritual knowledge and discernment. But lest we should forget the nature of that illumination which He imparts, Trinity Sunday follows, to tell us what it is not ; not a light accorded to the reason, the gifts of the intellect : inasmuch as the Gospel has its mysteries, its difficulties, and secret things, which the HOLY SPIRIT does not remove." (*Newman.*) The Collect, Epistle, and Gospel, the same as before the Reformation. Epistle celebrates the Trinity in that heavenly song, "Holy, holy, holy," &c., one "holy" being applied to each Person, and yet all Three being spoken of as "LORD GOD Almighty." Gospel celebrates the work of each Person, the FATHER sending the SON, the SON redeeming, the HOLY GHOST sanctifying. The Collects, Epistles, and Gospels for the Sundays after Trinity treat of various subjects suitable for Christians at all times, and being of a practical character form a fitting outcome of the faith in those great verities which we celebrate from Advent to Trinity. The Epistles are with few exceptions from the writings of S. Paul. The Collects are many of them so touchingly simple that any explanation would mar their beauty.

THE FIRST, SECOND, AND THIRD SUNDAYS AFTER  
TRINITY.

Collects, Epistles, and Gospels, with trifling exceptions the same as always.

THE FOURTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as of old. Collect founded on Epistle and Gospel.

THE COLLECT.—The Protector of all that trust in

**Thee.** See *Prov.* xxx. 5. All that trust in GOD need a protector, for they are specially exposed. See *2 Tim.* iii. 12; *S. John* xv. 18, 19. The trust expressed in *Epistle*, last portion.—**Without Whom nothing is strong, nothing is holy.** See *S. John* xv. 4, 5.—**Increase and multiply upon us Thy mercy.** See *Gospel*, first part. The mercy of GOD is represented in Scripture as measureless both in quantity and variety, hence we ask Him to increase it to us in quantity, and to multiply it in various forms. See *Eph.* iii. 17–19; *Ps.* lxix. 13–16. In the Latin Collect *Multiply* only is used, *multiplica*. *Increase* added to give greater force.—**Our Ruler, King, Governor,** to direct our lives. **Our Guide,** to go before us in the way. See *Exod.* xiii. 21, 22; *Psalm* xlviii. 14. He is a safe Guide, not a blind leader of the blind. (*Gospel*).—**Pass through,** as travellers on a journey. See *Heb.* xiii. 14.—**Things temporal,** lasting for a time, and then fading away. In the Latin the words are *bona temporalia*, temporal *good* things, an idea which suggests to our minds that all things are good to the children of GOD, except sin. See *Rom.* viii. 28. It also reminds us of the prayer in the Litany, “in all time of our *wealth*, good LORD, deliver us.”—**The things eternal.** See *Epistle*.

#### THE FIFTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as of old.

**THE COLLECT.**—**Course of this world,** affairs of this earthly life.—**Peaceably ordered,** regulated so that the world may be at peace. See *1 Tim.* ii. 1–3. A state of worldly convulsion such as war, rebellion, sedition, &c., is always injurious to the welfare of the Church, and often communicates its own disorder to the Church itself.—**Governance,** government. See *Epistle*, “the eyes of the LORD,” &c. See Example in *Gospel*.—**Joyfully serve Thee.** The Church *always* serves GOD joyfully as to spirit, but this refers to outward circum-

stances, when she "goeth forth on her way weeping." See *Acts* ix. 31.—**Godly quietness.** There is a quietness which is not Godly. See *Rev.* iii. 14-18. The *Godly quietness* is pictured in the *Epistle*.

THE SIXTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, with the exception of two verses added at end of Gospel, same as before Reformation.

THE COLLECT.—**Pass man's understanding,** go beyond anything man can know or feel. See *1 Cor.* ii. 9. *Isa.* lxiv. 4. Further dwelt upon in the latter part of the Collect, as **exceeding all that we can desire.**

THE SEVENTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as before the Reformation.

THE COLLECT.—**Lord of all power and might.** Latin, *Deus virtutum.* Instance given in Gospel.—**Graft,** engraft. Latin, *insere.* See *Rom.* xi. 17. The heart naturally does not love GOD. Love is a gift of GOD.—**Love of Thy Name,** a Scripture phrase, (*Ps.* v. 11,) but embracing the entire *Person* of GOD, not merely His name.—**True religion,** described in the *Epistle.* We have it, but we pray for an increase.—**Nourish us with all goodness,** feed us and cause to grow of Thy goodness all the graces of Thy good Spirit.—**Keep us in the same,** the same goodness. Latin, *ac pietatis studio quæ sunt nutrita custodias.*

THE EIGHTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as before Reformation.

THE COLLECT.—**Never failing providence.** See *1 Kings* viii. 56.—**Ordereth all things both in heaven and earth.** See *Ps.* cxxxv. 5, 6.—**All hurtful things.**



See *Epistle*, first part, and *Gospel*, first part. *S. Matt.* vi. 31.—**Profitable for us.** Leading of the Spirit, in the *Epistle*, and good fruits, in the *Gospel*. See *1 Tim.* iv. 8.

#### THE NINTH SUNDAY AFTER TRINITY.

The Collect and Gospel are the same as of old, the Epistle before Reformation used to begin at ver. 6, not at ver. 1 as now.

THE COLLECT.—**Such things as be rightful**, or right. Examples of the contrary are given in *Epistle* and *Gospel*.—**Cannot do anything that is good without Thee.** See *S. John* xv. 5. Even the steward in the Gospel was commended by his master for his worldly wisdom, but not for his *goodness*, because he acted without GOD. Our LORD shows how to do the same thing *with God*, “make to yourselves friends,” &c.—**By Thee be enabled to live, &c.** See last part of *Epistle*. The will of GOD is our rule of life. See *Lord's Prayer*. *S. John* iv. 34.

#### THE TENTH SUNDAY AFTER TRINITY.

Collect and Gospel same as of old. Epistle before Reformation began at ver. 2, not ver. 1, as now. Collect suitable before saying public or private prayers.

THE COLLECT.—**Merciful ears.** Always merciful. He longs to pity. See *Gospel*.—**Humble servants**, or He will not hear. See *2 Chron.* vii. 14.—**Their petitions**, what they seek.—**Make them to ask**, without GOD's direction we shall ask amiss.—**Such things as shall please Thee.** See *1 S. John* v. 14.

#### THE ELEVENTH SUNDAY AFTER TRINITY.

Collect and Gospel same as before Reformation. Old Epistle ended at ver. 10, not 11 as now. “The Church has admirably fitted to the parable in the Gospel the declaration of thankfulness in the Epistle (vv. 9, 10,) also

made by a *Pharisee*, and also on the ground that *he was not as other men*, but how different in its whole spirit and effect !” (*Alford*.)

**THE COLLECT.**—**Who declarest Thy Almighty power most chiefly in showing mercy and pity.** This statement is remarkable, and deserves attentive consideration. The greatest manifestation of GOD’S power is not in His marvellous works, but in His mercy to sinners. Sin must be “exceeding sinful” for such to be the case. Illustrations are given both in Epistle and Gospel of GOD’S power to forgive.—**Running the way of Thy Commandments.** See *Ps. cxix. 32.*—**Heavenly treasure.** Latin, *caelestium bonorum*, the good things of heaven. See *1 S. Pet. i. 4, 5.*

#### THE TWELFTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as before Reformation.

**THE COLLECT.**—**More ready to hear than we to pray.** A striking contrast to be noted.—**Wont to give,** accustomed to give ; illustration in Gospel.—**Desire,** not wish for, but ask. See *1 Kings iii. 5-14.*—**Deserve,** for we deserve nothing but wrath. See *S. Luke xv. 20-22.*—**Our conscience is afraid.** See *Esra ix. 16.*—**But through the merits, &c.** We are thus made worthy. See *Epistle*, first part.

#### THE THIRTEENTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, as in ancient Prayer Book.

**THE COLLECT.**—**Of Whose only gift it cometh.** See *2 Cor. iii. 4, 5.*—**True,** honest, upright, sincere. An instance of our inability to perform such service is given in the *Gospel.*—**Laudable,** praiseworthy. See *S. Matt. xxv. 21.*—**Faithfully serve Thee,** as Abraham. See *Epistle.*—**Heavenly promises.** See *Epistle.*

## THE FOURTEENTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as before Reformation.

THE COLLECT.—**The increase of faith, &c.** Faith and charity, or love, mentioned in Epistle as fruits of the Spirit. **Hope** included in *joy*, the second fruit. Not merely give us, but increase that which we now have. We all need such a prayer. See *S. Luke* xvii. 5.—**Love that which Thou dost command**, as the *one* Samaritan in Gospel. See *Rev.* xxii. 14.

## THE FIFTEENTH SUNDAY AFTER TRINITY.

Collect same as before Reformation. Old Epistle *Gal.* v. 25 to vi. 10. Old Gospel ended at verse 33. The Collect is enforced by the striking instance of GOD'S Providence in the Gospel. It is to be noted how constantly the "frailty" of our nature is insisted on in the Collects.

## THE SIXTEENTH SUNDAY AFTER TRINITY.

Collect and Epistle same as of old. Gospel before Reformation ended at verse 16.

THE COLLECT.—**Continual pity**, always ready, even on a journey. See *Gospel*.—**Cleanse and defend Thy Church.** See *Eph.* v. 25-27. *Pity* does not cleanse and defend, but it is the moving power which sends the cleansing Blood, and the arm of defence. See *Epistle*, last part. *Thy Church*, "The whole family in Heaven and earth." See *Epistle*.

## THE SEVENTEENTH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as before Reformation.

THE COLLECT.—**Prevent**, i.e., go before—**Given to**, be intent upon. Latin, *intentos*. See *Epistle*, first

part. Our LORD was so given to good works that He braved the wrath of the Pharisees by healing a man of the dropsy on the Sabbath. See *Gospel*, and how our LORD justified Himself.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Epistle and Gospel same as of old. Collect nearly same.

THE COLLECT.—**Withstand the temptations.** Which we can only do by GOD's granted grace. See *Epistle*, *Eph.* vi. 11-13.—**The world, the flesh, and the devil**, our three enemies, which we promised to renounce at our Baptism. An instance of our LORD withstanding occurs in the *Gospel*.—**Pure hearts and minds follow Thee.** See *S. Matt.* v. 8; *Rev.* xiv. 3-5.

THE NINETEENTH SUNDAY AFTER TRINITY.

Collect and Gospel same as before Reformation. Ancient Epistle was *Eph.* iv. 23-28. The Collect is one which may be suitably used before any serious undertaking.

THE TWENTIETH SUNDAY AFTER TRINITY.

Collect, Epistle, and Gospel, same as of old.

THE COLLECT.—**That may hurt us.** Instances given both in *Epistle* and *Gospel*.—**Being ready**, willing, prepared, at hand, not as those as warnings in the *Gospel*. See *Epistle*, first part.—**Cheerfully accomplish**, after our LORD's example. See *Ps.* xl. 6-8.—**Thou wouldst have done**, Thou wishest to have done by man, spoken of in the *Epistle* as "the will of the LORD."

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Collect same as always. Old Epistle ended at verse 27, old Gospel at verse 53.

**THE COLLECT.**—**Thy faithful people.** See an example in *Gospel*.—**Pardon and Peace.** Peace follows pardon. See *S. Luke* vii. 48-50; *Rom.* v. 1.—**Cleansed from all their sins.** See 1 *S. John* i. 7.—**Serve Thee with a quiet mind.** This cannot be done without pardon.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

**Collect, Epistle, and Gospel, same as before Reformation.** Collect needs no remark.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

**Collect, Epistle, and Gospel, same as before Reformation.**

**THE COLLECT.**—**God, our refuge and strength.** See *Ps.* xlv. 1.—**The Author of all Godliness is GOD,** who alone can make us like Himself. See *Phil.* ii. 13. *Epistle*, first part.—**Devout prayers,** for they only are heard. Latin, *piis precibus*.—**Thy Church,** collectively, and individually.—**Ask faithfully, obtain effectually.** See *S. James* i. 5, 6.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

Collect as of old. Epistle in old Book *Col.* i. 9-11. Gospel ended at ver. 22. "These instance," in the *Gospel*, "of recovery from disease and death are devotionally applied in the Collect; where the expressive phrase 'the bands of those sins, which by our frailty we have committed,' has a double reference; first, to the bondage of sin in its spiritual sense; and secondly, to the physical evils which bind us around with chains that are forged by sin." (*Annotated Prayer Book*.)

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

**Collect, Epistle, and Gospel, same as of old.** *Gospel*

same as Fourth Sunday in Lent. Used here on account of allusion to CHRIST'S Advent in last verse. *Rubric* requires that for this reason, and because of the prophecy of our LORD'S coming in Epistle, the Collect, &c., for this day should always be used on the Sunday before Advent.

THE COLLECT.—**Stir up.** The wills of GOD'S people even need stirring up.—**The fruit of good works.** Latin, *divini operis*. Every good work is of GOD. *Phil.* ii. 13.—**May of Thee be plenteously rewarded.** Latin, *pietatis tue remedia majora percipiant*. See *Rom.* viii. 32.

#### SAINT ANDREW'S DAY.

*November 30.* The first festival of the Christian year, and therefore placed first in the Prayer Book. Collect composed in 1552. Old Epistle ended at ver. 18. Gospel same as before. There is a close unity between the three. S. Andrew's day placed first because he was first called of all the Apostles. See *S. Matt.* iv. 18–20; *S. Mark* xiii. 3, 4; *S. John* i. 35–42; vi. 5–9; xii. 20–22. S. Andrew preached the Gospel in Scythia, and neighbouring countries. Martyred at Patræ in Achaia, about A.D. 70. Crucified on a cross shaped like letter X now commonly known as S. Andrew's Cross. Part of his remains said to have been brought into Scotland in fourth century, and to have been placed at what is now S. Andrew's. This is the reason why the Apostle's name is so prominent in Scottish History. Willing obedience to CHRIST, the Word of GOD, who now speaks to us by the Word of Holy Scripture and the Church, the lesson for the day.

#### SAINT THOMAS THE APOSTLE.

*December 21.* Festival at least as old as the fifth century. See *S. John* xi. 14–16; xiv. 1–6; xx. 24–29; xxi. 1–3; *Acts* i. 13. From other sources we learn that S. Thomas was born at Antioch, preached in Parthia, and India, and was martyred at Taprobane, now Sumatra.

Christians still exist in India who trace their descent from S. Thomas, but they keep his festival on July 1st. Collect composed in 1549, and on the Gospel. Epistle same as of old. Ancient Gospel ended at ver. 29. On S. Thomas's Day a vast number of charities are distributed in all parts of the world, to enable the poor to keep Christmas with due rejoicings, and somewhat to provide in cold climates against the severity of the winter season.

**THE COLLECT.**—**For the more confirmation of the Faith didst suffer, &c.** GOD did not *decree* that S. Thomas should doubt, but permitted it, and that for the firmer establishment of the great foundation of Christianity, the fact of the Resurrection of CHRIST.—**So perfectly and without all doubt, to believe in Thy Son.** Not as the Rationalists. See *S. John* vi. 69. We are built upon CHRIST. See *Epistle*.

#### THE CONVERSION OF SAINT PAUL.

*January 25.* Instead of commemorating the martyrdom of S. Paul, who was beheaded at Rome, A.D. 68, on the same day on which S. Peter was crucified, the Church chooses rather to celebrate his conversion, on account of its importance to all the world, and the wonderful display of GOD's mercy shown therein. See *Acts* vii. 58; viii. 1-3; ix. 1-30; xxii.—xxviii.; *2 Cor.* xi. 18-33; xii.; *Gal.* i. 13-24; ii. S. Paul was the author of fourteen of the New Testament Epistles. He is supposed by many to have visited Britain. He was not one of the original Apostles, nor one chosen by lot like S. Matthias, but one specially designated to the office by GOD Himself; a fact which he frequently alludes to. See *Gal.* i. 1.

Collect and Epistle same as of old. Gospel before Reformation ended at ver. 29. Gospel places before us the reward of such a life as S. Paul's.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED, THE PURIFICATION OF SAINT MARY THE VIRGIN.

*February 2.* Event commemorated in *Gospel* for the Day. Another name is "Candlemas," on account of the religious procession with candles to signify, 1, that CHRIST is what Simeon declared Him to be, "a light to lighten the Gentiles, and the glory of Israel" (see *Gospel*); 2, to signify that the light of the disciples should shine before men (see *S. Matt.* v. 16); 3, "in memory of the wise virgins (of whom the Blessed Virgin is chief) that went to meet their LORD with their lamps alight." (*S. Bernard.*) This custom was first prohibited by royal proclamation in the reign of Edward VI., A.D. 1548. The first part of the title was prefixed by *Bishop Cosin* in 1662. Called in Eastern Church Hypapante, from Greek *ὑπαπαντή*, meeting, with reference to the meeting of our LORD with Simeon and Anna in the temple. See *Gospel*, first part.

The lesson for the day is purity. See *Ps.* xxiv. 3, 4; *S. Matt.* v. 8; 1 *S. John* iii. 1-8. Collect same as before the Reformation. Old Epistle ended at ver. 4, old Gospel at ver. 22. Epistle contains the prophecy; Gospel the fulfilment; Collect alludes to both events, Presentation and Purification. "For purification in cases of childbirth the sacrifice was increased to a lamb of the first year, with a pigeon or turtle dove, (*Lev.* xii. 6,) an exception being made in favour of the poor. (*Lev.* xii. 8; *S. Luke* ii. 22-24.) The purification took place forty days after the birth of a son, and eighty days after that of a daughter. The distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew; it was attached by the Greeks to the events of childbirth and death. But with all these nations simple ablution sufficed: no sacrifices were demanded. The Jew alone was taught by the use



of expiatory offerings to discern to its full extent the connection between the outward sign, and the inward fount of purity." (*Smith's Bib. Dict.*)

#### SAINT MATTHIAS'S DAY.

*February 24.* All we know of S. Matthias from the New Testament is contained in the Epistle. Supposed to have been martyred in Cappadocia A.D. 64. Collect composed in 1549. Epistle and Gospel same as before.

**THE COLLECT.**—O God, Who didst choose. See the method in *Epistle*.—**Thy Church, being alway preserved from false Apostles.** Such as Judas, and those described in *Acts* xx. 29, 30; 2 *Cor.* xi. 12, 13; 2 *S. Pet.* ii. Under the term "false Apostle" is included any teacher who pretends to a divine commission to which he has no right. *John Wesley*, 1789, said to some of his followers who wanted to baptize and administer the LORD'S Supper; "Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek also the priesthood.' Ye knew, 'no man taketh this honour unto himself but he that is called of GOD, as was Aaron.'"—**Ordered and guided, regulated and directed.**—**Faithful and true.** Such as Matthias, the "*babes*" of the *Gospel*.—**Pastors.** Feeders of the flock, a general name for *all* clergy. See 1 *S. Pet.* v. 1-4.

#### THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

*March 25.* Lady Day, from its being the festival of the Virgin who is called "our Lady." Annunciation, or *telling to*, refers to the message in the *Gospel*. The Festival is as old as the fifth century at least, for Basil of Seleucia, who died A.D. 445, and Proclus Patriarch of Constantinople, who died A.D. 447, left sermons on this Feast. "It was only in the reign of George III. that the 25th of March ceased to be marked in the Calendar of the Book

of Common Prayer as the day on which the world was made." (*Guardian*.) Consult *S. Matt.* i. 18-25 ; ii. 11-15, 19-23 ; xii. 46-50 ; *S. Luke* i. 26-56 ; ii. ; *S. John* ii. 1-12 ; xix. 25-27 ; *Acts* i. 14 ; after which "nothing is recorded of her. Holy Scripture leaves her engaged in prayer. It is probable that the rest of her life was spent with S. John at Jerusalem. According to one tradition the beloved disciple would not leave Palestine till she expired in his arms ; and it is added that she lived and died in the *cœnaculum* in what is now the Mosque of the Tomb of David, the traditional chamber of the Last Supper. Other traditions make her journey with S. John to Ephesus, and there die in an extreme old age. It was believed by some in the fifth century that she was buried in Ephesus, by others in Gethsemane." (*Meyrick*.) It is observable that whilst the compilers of our Prayer Book studiously excluded all addresses to the Blessed Virgin, by retaining this Feast, and the Feast of the Purification, and that too under their striking designations, they as studiously excluded all idea of dishonour to her, such as in more recent times has far too frequently been displayed. The Virgin Mother of our LORD "all but adoring love may claim," but love must stop short of adoration, and the extravagant reverence now paid to her by the Roman Church is sufficiently rebuked by the total silence of Holy Scripture as to her after the first chapter of the Acts. Collect, Epistle, and Gospel, same as of old. The *Gospel* records the fulfilment of the prophecy in the *Epistle*, whilst the *Collect* founds upon the Incarnation the other two great facts of our religion, the Atonement, and the Resurrection of CHRIST, and shows how we are led to the blessings flowing from them by the grace of GOD in our hearts. See *Eph.* ii. 8.

#### SAINT MARK'S DAY.

*April 25.* At least as old as eighth century. Collect

based on old. Old Epistle ended at ver. 13. Gospel at ver. 7. See *Acts* xii. 12-25; xiii. 13; xv. 36-40; *Col.* iv. 10; *Philem.* 24; 1 *S. Pet.* v. 13; 2 *Tim.* iv. 11. S. Mark was one of the four Evangelists, (see *Epistle*,) and wrote his Gospel under the superintendence of S. Peter, whose companion he was. Preached Gospel in Egypt, where he founded the Catechetical school at Alexandria, which became so famous. Martyred at Alexandria about A.D. 68, on April 25. His body was burned, but the ashes which his disciples preserved were taken to Venice.

THE COLLECT.—**Doctrine.** This word here does not mean preaching, or doctrinal teaching, as we understand them, but merely that which S. Mark wrote for us concerning CHRIST, his Gospel being the only writing which we have from him. It is the most precise in detail of any of the four.—**Not like children.** See *Epistle*. Union with CHRIST the source of our steadfastness. See *Gospel*.—**Every blast**, first blowing one way, then another; but “steadfast in the faith.” See *S. James* i. 6-8.—**Vain**, empty, useless, aimless, a contrast to “the truth of God’s holy Gospel.”

#### SAINT PHILIP AND SAINT JAMES’ DAY.

*May 1.* A very ancient custom to commemorate these two Apostles on the same day, but not clear why. “The only reason that can be suggested for coupling them together is, that by thus doing the manner in which our LORD sent forth His Apostles two and two is illustrated.” (*Annotated Prayer Book*.) *Bede* mentions its observance in England as early as A.D. 730, so that it was not improbably brought to this country by S. Augustine in 596. Collect composed 1549, and revised and enlarged 1662. Old Epistle was *Wisd.* v. 1-5. Gospel same.

S. PHILIP. See *S. John* i. 43-46; vi. 5-7; xii. 20-22; xiv. 1-11. His labours mainly confined to Upper Asia. Martyred in Hierapolis in Phrygia in a most barbarous

manner by an infuriated people against whose idolatry he had preached.

S. JAMES. Two Apostles of this name, S. James the Great, and S. James the Less whom we commemorate to-day. He was the son of Alphæus, who married the Virgin Mary's sister, who was also named Mary; he was therefore our LORD'S Cousin. Called our LORD'S "*brother*," a term applied to any male relation. Brother of S. Jude. Called "the Just," on account of his blameless life, even by his enemies, who, however, martyred him. He was thrown down from a pinnacle of the Temple, stoned, and at last had his brains dashed out with a fuller's club, A.D. 62, aged 95. General Epistle of S. James written by him, the first part of which is read for the *Epistle*. How well it applies to himself. The *Gospel*, which is the basis of the *Collect*, is chosen on account of the incident contained in it.

#### SAINT BARNABAS THE APOSTLE.

*June 11.* Like S. Paul, not one of the twelve, but in common with others, bore the name and office of an Apostle of CHRIST. *Hooker* suggests that he was chosen to fill up the gap in the twelve caused by the beheading of S. James. *Eusebius* says that he was one of the seventy elders. It was during his residence at Antioch that the name Christian arose. See *Acts* xi. 24-26. It has been supposed by some from 1 *Cor.* ix. 5, 6, that he was married. There is a life of S. Barnabas, written not later than the fifth century, which states that he was educated with S. Paul under Gamaliel, and that his body, which was buried near the site of his martyrdom, was discovered in the fifth century with a copy of S. Matthew's Gospel on the breast, and removed to Constantinople, where a church was built to contain it. There is an ancient tradition that he founded the Church at Milan, also that he preached in Egypt, and consecrated his nephew S. Mark

Bishop of Alexandria. See *Acts* xii. 1, 2. Similar tradition represents him as a man of noble presence. See *Acts* iv. 36, 37; ix. 26, 27; xi. 22-30; xii. 25; xiii.; xiv.; xv. 35-39; *1 Cor.* ix. 5, 6; *Gal.* ii. 1, 9, 13. Martyred in his native island of Cyprus while preaching the Gospel to the Jews, A.D. 51. He has left behind him an Epistle, and is known as one of "the Apostolical Fathers." "S. Paul and S. Barnabas were very holy persons, but once in a heat they were both to blame, they were peevish and parted company. This was not very much; but GOD was so displeased even for this little fly in their box of ointment, that the story says they never saw one another's face again." (*Jer. Taylor.*) Collect new 1549. Old Epistle, *Eph.* ii. 19-22. Gospel, same.

THE COLLECT.—**Endue**, clothe.—**Singular gifts**, remarkable gifts. See *Epistle*.—**Manifold gifts**. See *1 Cor.* xii. 1-11.

#### SAINT JOHN BAPTIST'S DAY.

*June 24.* Called in "the Table of Feasts" the "Nativity of S. John the Baptist," and refers not, as nearly all the rest, to death, but to birth. *S. Augustine*, and others, note that on the day when S. John Baptist was born, the days begin to *decrease*, when our LORD was born they begin to *increase*, and trace a coincidence between this and *S. John* iii. 30. See *S. Matt.* iii.; xi. 2-14; xiv. 1-12; *S. Luke* i. 5-25; 57-80; iii. 1-20; xi. 1; *S. John* i. 15-36; x. 41. Collect new 1549. Old Epistle *Isaiah* xlix. 1-7. Gospel ended at ver. 68. Midsummer Day. Gospel contains fulfilment of the prophecy in *Epistle*.

THE COLLECT.—**Wonderfully born**, out of the ordinary course of nature. See *S. Luke* i. 5-7.—**Sent to prepare, &c.** See *Epistle* and *Gospel*.—**By preaching of repentance**. See *S. Matt.* iii. 1-3.—**Holy life**, which was one of the greatest self-denial. See *S. Matt.* iii. 4.—**Constantly speak the truth**. See *S. Luke* iii. 7-14.—

**Boldly rebuke vice.** See *S. Matt.* xiv. 3, 4.—**Patiently suffer for the truth's sake.**—See *S. Matt.* xiv. 3-11.

#### SAINT PETER'S DAY.

*June 29.* The most ancient of all the feasts of the Apostles, dating at least from the fourth century, a fact which well accords with S. Peter's being the chief and leader, if not the oldest of the Apostles. See *S. Matt.* iv. 18-20; viii. 14, 15; x. 2; xiv. 22-32; xv. 13-20; xvii. 1-7; xxvi. 31-46, 69-75; *S. Mark* v. 35-37; x. 28-31; xi. 21; xiv. 54; xvi. 7; *S. Luke* v. 1-11; viii. 45; xii. 41; xxii. 8, 31-38; xxiv. 10-12; *S. John* i. 40-42; vi. 66-70; xiii. 6-9, 23, 24; xviii. 10; xx. 1-10; xxi. 1-23; *Acts* i. 15-22; ii. 14-43; iii. ; iv. 8-20; v. 1-11, 17-42; viii. 14-25; ix. 32-43; x. ; xi. 1-18; xii. 1-17; xv. 6-11; *Gal.* ii. 11-14. S. Peter has left us two Epistles, contained in the New Testament. Crucified at Rome, with his head downwards, at his own request, because he thought himself unworthy to die as He did, whom he had once denied. The Collect speaks of the Christian Ministry, hence, observes *Newman*, "S. Peter's day suitably follows the day of S. John the Baptist; for thus we have a striking memento of the especial dignity of the Christian Ministry over all previous ministries which Almighty GOD has appointed. S. John was 'much more than a Prophet;' he was as great as any messenger of GOD that had ever been born; yet the least in the kingdom of Heaven, the least of CHRIST'S Ministers, is greater than he. And this, I observe, is a reflection especially fitted to this Festival, because the Apostle Peter is taken in various parts of the Gospel, as the appropriate type and representative of the Christian Ministry." The following qualities are to be especially noted in S. Peter; 1, Faith; 2, Courage; 3, Self-denial; 4, Love; 5, Earnestness; 6, Sincerity. It is, however, to be noted for a lesson of humility, that in all these points failures are recorded except in one,

self-denial. Collect composed in 1549. Epistle and Gospel as of old.

THE COLLECT.—**By Thy Son . . . many excellent gifts.** See *Gospel. S. Mark* iii. 14-16.—**Earnestly to feed Thy flock.** The earnestness discovered in the *three* times. See *S. John* xxi. 15-17.

#### SAINT JAMES THE APOSTLE.

*July* 25. Date of origin at least as old as seventh century. S. James the Great. Epistle and Gospel contain two of the most important parts of his history. He, and his brother John, named "Sons of Thunder" by our LORD. Collect new in 1549. Old Epistle, *Eph.* ii. 19-22 ; Gospel ended at ver. 23.

THE COLLECT.—**All that he had.** Not much, on the stock in trade of a fisherman, but it was *all*. See *S. Luke* xxi. 1-4.—**Carnal affections,** desires which are prompted by fleshly and sensuous impulses. See *Rom.* viii. 6, 7.—**Follow Thy holy commandments,** in whatever they tell us to do, and wherever they tell us to go.

#### SAINT BARTHOLOMEW THE APOSTLE.

*August* 24. S. Bartholomew and Nathanael most probably the same. See *S. John* i. 45-51 ; xxi. 1-14. He preached in India, Persia, &c., and was martyred in Armenia, by being flayed alive, and then crucified with his head downwards. He is supposed to have caused by his noble extraction the strife recorded in the Gospel for the day. It is said by ancient writers that he left the Gospel according to S. Matthew with the Church he founded in India. This Festival is noted amongst Protestants as being the day when the massacre of their co-religionists commenced in France, A.D. 1572, and 30,000 were slain ; also as the day when our present Prayer Book was ordered to be used throughout England, 1662, after its violent suppression during the Great

Rebellion, and 2,000 Presbyterian and Independent ministers were ejected from the benefices they had usurped from the clergy. Collect and Gospel same as of old. Epistle before Reformation was *Eph.* ii. 19-22.

#### SAINT MATTHEW THE APOSTLE.

*September 21.* As old at least as sixth century. See *S. Matt.* ix. 9-13; *S. Mark* ii. 14-17; *S. Luke* v. 27-39. Preached in Æthiopia where he was martyred. Author of the first of the four Gospels. *Note*, that S. Matthew was chosen from the publicans, or tax-gatherers, a set of men in those days who richly deserved the odium in which they were held; but GOD knows the heart, and can find good in the most unlikely places. It will be noticed as an evidence of his humility, that 1, in his Gospel there is not the slightest hint given that he wrote that important history; 2, nor that he gave the feast to our LORD after his call; 3, he also speaks of himself in the third person; 4, he calls himself, whenever he mentions his own name, by a term of reproach, "Matthew the Publican." Collect composed in 1549. Gospel as of old. Ancient Epistle *Ezek.* i. 10-14.

THE COLLECT.—**The receipt of custom**, or the dues paid by the Hebrews to their Roman masters. See *Gospel*.—**Inordinate love of riches**, excessive, out of order, or proportion. See *Epistle*, first part. *1 Tim.* vi. 8-11.—**To follow Thy Son**, Who was poor and despised. See *2 Cor.* viii. 9.

#### SAINT MICHAEL AND ALL ANGELS.

*September 29.* Michaelmas Day, from the above title. As old as fifth century. Obvious why Epistle was chosen. Gospel represents one of the most beautiful aspects of the Ministry of Angels. There are four archangels mentioned in Holy Scripture; 1, Michael; 2, Gabriel; 3, Raphael; 4, Uriel. Three others are named by th



Jews ; 1, Chamuel ; 2, Jophiel ; 3, Zadkiel. See *Rev.* viii. 2 ; xv. 1. Of S. Michael, see Epistle ; *Dan.* x. 13, 21 ; xii. 1-4 ; *S. Jude* 9. The whole subject of the ministry of Angels brought before us to-day. See *Gen.* iii. 24 ; xviii. ; xix. 1-22 ; xxviii. 10-12 ; *Numb.* xxii. 22-35 ; 2 *Kings* vi. 13-17 ; *Ps.* xci. 10-12 ; *S. Matt.* iv. 11 ; xxvi. 53 ; *S. Luke* ii. 1-14 ; xxii. 43 ; *Acts* xii. 1-11 ; *Heb.* i. 4-14. "Of Angels we are not to consider only what they are and do in regard of their own being, but also that which concerneth them as they are linked into a kind of corporation amongst themselves, and of society or fellowship with men. Consider Angels each of them severally in himself, and their law is that which the prophet David mentioneth, 'all ye Angels of His praise Him.' (*Ps.* cxlviii. 2.) Consider the Angels of GOD associated, and their law is that which disposeth them as an army, one in order and degree above another. Consider finally the Angels as having with us that communion which the Apostle to the Hebrews noteth, and in regard whereof Angels have not disdained to profess themselves our 'fellow-servants ;' from hence there springeth up a third law, which bindeth them to works of ministerial employment. (*Heb.* xii. 22 ; *Rev.* xxii. 9.) Every of which their several functions are by them performed with joy." (*Hooker.*) Collect and Gospel as of old. Epistle before Reformation *Rev.* i. 1-5.

#### SAINT LUKE THE EVANGELIST.

*October* 18. As old at least as fifth century. Collect new 1549. Old Epistle *Ezek.* i. 10-14. Gospel as always. See for history *Epistle.* *Col.* iv. 14 ; *Philem.* 24. S. Luke was a physician, and ancient tradition represents him as one of the seventy disciples mentioned in *Gospel.* Said to have been a skilful painter. Generally believed to have suffered martyrdom, but details not known. Author of third Gospel, and the Acts. For many years a

companion of S. Paul, who is said to have superintended the composition of his Gospel.

**THE COLLECT.**—**Who calledst Luke.** The compilers of our Prayer Book evidently accepted the current tradition that S. Luke was *called* as one of the seventy.—**The Physician.** See *Col.* iv. 14.—**Whose praise is in the Gospel.** See *2 Cor.* viii. 18, where the person referred to is usually supposed to have been S. Luke.—**Physician of the soul.** The soul's life is subject to weakness, decay, disease, and death, it is cured by "the wholesome medicines of the doctrines of the Gospel." See *S. Matt.* ix. 11, 12.

#### SAINT SIMON AND SAINT JUDE APOSTLES.

*October 28.* These two Apostles are said to have preached the Gospel together and to have suffered martyrdom under the same Emperor, and this is the chief reason why they have one festival. Festival dates from eleventh century. Nothing special mentioned of S. Simon in the Gospels, and his history is that of the other Apostles. *S. John* xiv. 22, is the only place in the Gospels where anything special is recorded of S. Jude. He has, however, left us a short, vigorous Epistle, the last in the New Testament. He was a married man and his descendants existed in the reign of Domitian. Collect new in 1549. Old Epistle *Rom.* viii. 28–39. Old Gospel ended at ver. 25.

**THE COLLECT.**—The first part taken from *Eph.* ii. 19–22.—**Joined together.** An idea suggested by the joint festival.

#### ALL SAINTS' DAY.

*November 1.* As old as seventh century. Intended to commemorate all Saints who have no place in the Calendar. Its observation in England commenced in 870 A.D. Said to have arisen from the changing of the

Pantheon at Rome, a temple dedicated to all the gods, into a Christian Church, which was dedicated to All Martyrs, in the beginning of seventh century. *Epistle* gives us a glowing picture of all the Saints, both Jewish and Christian, in their triumphant condition, *Gospel* a picture of the Christian Saint in his militant condition. Collect new, 1549. Epistle and Gospel as of old.

The general Christian public have more sympathy with this holy day than any other not relating to our LORD. A writer in *Church Work* says, "I may mention here what appears to me a rather singular thing; the rapid way in which a tradition arose that All Saints' Day was a day much to be observed. No very special trouble was ever taken by the clergy as to that particular day; yet at the end of these five years," (in a certain parish), "the congregations were most noticeably larger than on other Saints' Days, and the number of communicants as great as on many ordinary Sundays."

THE COLLECT.—**Knit together**, bound, joined together firmly.—**Thine elect**, Thy chosen, all the baptized.—**In one communion and fellowship**. See 1 Cor. xii. 12, 13.—**In the mystical Body of Thy Son**. See Rom. xii. 4, 5; Eph. v. 30–32.—**Blessed Saints**. See *Gospel*. It is surprising the number of times in Holy Scripture the term *blessed* is given to the Saints. See Rev. xiv. 13.—**Those unspeakable joys**, in this world, but especially in the world to come. See 1 Cor. ii. 9.

#### THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

In the first Prayer Book, 1549, the title was, THE SUPPER OF THE LORD, AND THE HOLY COMMUNION, COMMONLY CALLED THE MASS. Altered in 1552 through the influence of the Protestants. Called, 1, *Lord's Supper*, on

account of its first institution. See *S. Matt.* xxvi. 26-28 ; 2, *Holy Communion*, from *1 Cor.* x. 16 ; 3, *Eucharist*. "The godly fathers named it *eucharistia*, that is, thanksgiving ; as if they should have said, Now above all other times ye ought to laud and praise GOD ;" (*Homily on the Sacrament*;) 4, *Mass*, from *missa, sent*, an abbreviation of the phrase "*Ite, missa est*," with which in the ancient Church, that part of the worshippers not yet qualified to receive the Holy Communion, was dismissed before the consecration of the elements. Our Communion Service is not as some ignorantly suppose, "derived from the modern offices of the Roman Church. The Romanists are loud in their hostility to our Liturgy, which in form and substance rather resembles the Ancient Gallican, Spanish, Egyptian, and Oriental Liturgies, than the Roman ; while the expressions of our ritual are either taken from those liturgies just mentioned, or else from the ancient English Offices which had been used in this country from the sixth century, and were *then* derived from the primitive Roman Offices of the four or five centuries after CHRIST, so that most of the expressions of the English ritual have continued in this Church for fourteen hundred years ; many parts we trace back for sixteen hundred years, much to the Apostolic age. If the modern Roman Offices bear any resemblance to the English, it is in those points in which both resemble the Offices of the Primitive Church." (*Palmer*.) The following extract from the *Church Times*, June 20, 1873, may be useful to objectors on the other side.

"Let us do justice to our actual English Liturgy. No doubt it has its defects, but its validity is beyond question and it has features of its own that are of peculiar grandeur. On the other hand, if we come to subject the Roman Mass to the test of fair and candid criticism we shall find that it is deformed by very serious faults indeed. If the English service has made unprecedented changes in the

established order, the Roman has made worse ; if the English has left out some ancient features, the Roman is guilty of still more presumptuous omissions. On the other hand, there is not a syllable in our Liturgy that can grate on the ear of any devout Catholic ; whereas, in the Latin service there are passages of so strange a character that if the Roman clergy ever allowed themselves to think what they were saying, to celebrate Mass, would, to put it in the mildest language, be a most painful duty to perform."

#### THE FIRST RUBRICS.

Placed here at a time when ecclesiastical discipline, though far from perfect, was not in abeyance. Their neglect now arises partly from laxity, and partly from the fear of incurring secular penalties by carrying them out.

FIRST RUBRIC. **Shall signify their names**, i.e., shall give or send their names, in order that heretics, schismatics, immoral persons, and persons canonically disqualified may not attend. See Canons 26, 27, 28 of 1603, which forbid the administration of the Communion to *notorious offenders, schismatics, and strangers*.

SECOND RUBRIC. **An open and notorious evil liver**, such as a drunkard, adulterer, &c., well known to be such, not merely reputed to be so.—**Have done any wrong to his neighbour by word or deed**. Neighbour in the sense of people generally.—**By word**, as slander.—**The Congregation**; 1, the Church at large ; 2, the special Church of which he is a member.—**Be thereby offended**, i.e., by his evil living. *Offended* here means *caused to offend*, as in the Gospels. See *S. Matt.* xviii. 6-10.—**The Curate**, i.e., the Priest in charge of the Parish.—**Having knowledge thereof**, from reliable sources.—**Shall call him**, send for him, not call upon him, although if he failed to come the curate would be bound to call upon him.—**Advertise**, advise, warn,

admonish.—**Presume not**, for the reasons in 1 *Cor.* xi. 29.—**Openly declared himself**, 1, by public penance if legally convicted before a spiritual court ; 2, by any other public confession if not proceeded against.—**Naughty, wicked.**

**THIRD RUBRIC.** **The same order**, as in the former rubric. See *S. Matt.* v. 23, 24. In the early Church great pains were taken to ensure unity and love amongst the faithful, who were *all* communicants, and during the service, as a sign of this good feeling, *the kiss of peace* was given by them to one another. See *Rom.* xvi. 16 ; 1 *Thess.* v. 26 ; 1 *S. Pet.* v. 14.—**Frowardness**, i.e. obstinacy, bad disposition.—**According to the Canon**, the Canon Law, not merely the Canons of 1603, but the ancient Canon Law of the English Church.

**FOURTH RUBRIC.** **The Table**, so called because from it we receive the food of our souls. See 1 *Cor.* x. 16, 21. For the first three hundred years after CHRIST the word *Table* is only *once* used by any writer, (*Wheatley*). *Altar* is the usual term, on account of the commemorative sacrifices offered upon it. A scriptural term. See *Heb.* xiii. 10. In the first Prayer Book of Edward VI. the word *Altar* was here used instead of *Table*, but it was by Protestant influence expunged in 1552, and now the word as applied to the Holy Table nowhere occurs in our Prayer Book ; the *thing* so called, however, remains. The term *Communion Table* occurs nowhere in the Prayer Book. In Holy Scripture *Table* and *Altar* are constantly used synonymously. See *Isa.* lkv. 11 ; *Ezek.* xxiii. 41 ; *Mal.* i. 7, 12 ; 1 *Cor.* x. 16, 21.—**A fair white linen cloth**, i.e. beautiful as well as clean, to signify glory and purity. At other times it is to be covered with a decent covering of any colour, which should follow the five usually recognised throughout western Christendom, 1, green ; 2, white ; 3, violet ; 4, red ; 5, black. Before the Reformation Altars were made of stone.—**Shall stand in the**

**body of the Church.** The Altars were always at the end of the Chancel before the Reformation. The Protestants, to make the service as unlike the Mass as possible, caused this rubric to be inserted, which, however, was never very generally obeyed. In the reign of Charles I. the Altars were all ordered to be put in their proper places, and the position has never been altered.—**The Priest.** No part of the service, except the sermon, the confession, the Gospel or Epistle, and the words in the delivery of the elements can legally or properly be said by a Deacon.—**Standing,** as one in authority, a position which is to be preserved throughout the service, except at the *Prayer of Humble Access*.—**The north side.** In the first Book he was to stand at the middle of the Altar. The *Judicial Committee of the Privy Council* rules that this means the *north end*, the part looking south; but interpreted by the ancient rules of the English Church it is the northern portion of the front of the Holy Table.

#### THE LORD'S PRAYER.

In primitive times this Prayer was considered as the special inheritance of the faithful, and never used in the presence of the unbaptized. The origin of using it in this position lies in the fact that before the Reformation the Priest was ordered to say an office privately before the service actually began, whilst vesting, of which the LORD'S Prayer and the Collect for Purity formed a part. Hence the custom of the people not joining in the LORD'S Prayer in this place.

#### THE COLLECT FOR PURITY.

"A prayer of the early Church, but preserved almost solely by the Church of England." (*Annotated Prayer Book*.)—**Unto Whom all hearts be open, &c.** See 1 *Kings* viii. 39; *Ezek.* xi. 5; *Heb.* vi. 13. A reminder very

necessary for Priest and people at such an awful time.—**Cleanse, &c.** See *Ps.* li. 2, 7-12; *Gen.* vi. 5.—**Inspiration**, breathing into. See *S. John* xx. 22.—**Thy Holy Spirit.** See *Ezek.* xxxvi. 25-27.—**Perfectly love Thee.** The first and great commandment of the law. See *S. Matt.* xxii. 37.—**Worthily magnify**, or praise, especially in this Eucharist or Thanksgiving. *Magnify* properly means “to make great,” here not in itself, but in the eyes of men, and this we properly do by praising GOD. As we cannot *perfectly love* GOD in this world, so we cannot *worthily magnify* Him, but both should be our aim, and we should not be content unless we are constantly drawing nearer to that. See *Ps.* xviii. 3; *Rev.* iv. 8.

#### RUBRIC.

**Turning to the people.** Before this he is turned away from them, looking east. Before the last review of the Prayer Book, the Bishops said to the Puritans, who objected to the Priest's turning away from the people, “the minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolution, and Benediction, it is convenient that he turn to them. When he speaks for them to GOD, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see Aug. lib. 2, de Ser. Dom. in monte.” (*Cardwell's Conferences.*)—**Rehearse distinctly**, repeat clearly and audibly.—**The Ten Commandments**, or *decatalogue* in one word, for they mean the same thing. This rehearsal in this place is peculiar to our Prayer Book. Introduced in 1552. The Commandments used to be frequently recited in public before the Reformation, and probably the Reformers placed them here that, in the Communion Office, there might be a perfect summary of moral life, also that the connection between the old and new law might be brought out more clearly, and further



that some sort of substitute might be provided for the confession of sins with which the Mass formerly commenced. The Commandments are to be interpreted not by the letter only, but 'by the spirit, and they are to be regarded as ten heads of duty which may be reduced to many subdivisions. The summary in our Catechism, under the titles of *Duty towards God*, and *Duty towards our neighbour*, illustrate this. The translation of the Commandments is from the "Great Bible" of 1539-40, and not from our present version.

#### THE TEN COMMANDMENTS.

(Adapted from Bishop Jeremy Taylor's "*Holy Dying*.")

FIRST COMMANDMENT. *Commands* us, to love GOD above all things ; to obey and fear Him ; to worship Him with soul and body ; to design all to His glory ; to inquire after His Will ; to believe all His Word ; to submit to His providence ; to proceed toward all our lawful ends by such means as Himself hath appointed ; to speak and think honourably of GOD, and recite His praises, and confess His attributes and perfections.

*Forbids*, inordinate love of ourselves, or any creature ; contempt or neglect of the divine precepts ; prayer to unknown or false gods ; atheism ; vows and prayers to the Virgin, saints, or other creatures ; all diabolic arts ; wilful ignorance of GOD'S law ; neglect of prayer ; self-glorification ; scepticism ; undue pursuit of temporal interest ; making religion serve ill ends ; accusations of GOD ; hypocrisy ; formality in religion ; impatience and murmuring ; presumption ; hardness against GOD'S visitations.

SECOND COMMANDMENT. *Commands*, external reverence of GOD ; true belief in His nature ; worship of GOD in ways of His own appointing, or by His proportions ; or measures of nature and right reason ; or public and holy customs.

*Forbids*, Idolatry ; Making images or pictures of the Godhead ; designing or addressing any religious worship to images ; denying to worship GOD with lowly reverence of their bodies, according as the Church expresses her reverence to GOD externally ; invention or practice of superstitious worshippings, invented by man against GOD'S Word, or without reason, or besides the public customs or forms of worshipping, either foolishly or ridiculously, without the purpose of order, decency, proportion to a wise or a religious end, in prosecution of some virtue or duty.

THIRD COMMANDMENT. *Commands*, honour and reverence of the most holy name of GOD ; invocation of His name in lawful oaths ; to use His ministers and people reverently ; swearing in truth and judgment.

*Forbids*, vain and customary swearing, without just cause, and competent authority ; blaspheming GOD ; speaking needlessly of GOD ; breaking vows to GOD ; rash oaths ; intruding into GOD'S mysteries ; profaning holy places and things ; provoking others to swear ; swearing to things uncertain and unknown.

FOURTH COMMANDMENT. *Commands*, setting apart a portion of our time for religion, one day in seven ; the devout spending of Sunday (See *Canon 13*) ; resting from work on that day.

*Forbids*, works, except of necessity and charity, on the LORD'S Day ; neglect of public worship ; spending the Sunday in idleness, forbidden, or vain recreations, the actions of sin, and folly ; buying and selling, unnecessary travelling, lawsuits, fairs, &c. on that day ; omission of private devotions ; all desecration of Sunday for the purpose of showing contempt for the Church.

FIFTH COMMANDMENT. *Commands*, honour, love, and obedience to parents ; maintenance in need ; obedience to earthly powers ; payment of dues ; reverence to the aged and all our betters ; obedience to masters.

spiritual governors and guides in those things which concern their several respective interest and authority.

*Forbids*, despising parents' age or infirmity ; shame of their poverty or extraction ; publication of their vices, errors, and infirmities ; refusal of their lawful commands ; marrying against their reasonable consent ; cursing them ; grieving them ; laughing at them ; murmuring at their injunctions ; rebellion against earthly powers ; refusal to pay taxes ; disobedience to masters ; incivility to the aged.

SIXTH COMMANDMENT. *Commands*, preservation of our lives, the lives of our relatives, and all with whom we converse, or who can need us, and we assist, by prudent, reasonable, and wary defences, advocations, discoveries of snares, &c. ; preservation of our health, and the integrity of our bodies and minds, and of others ; to preserve and follow peace with all.

*Forbids*, murder ; suicide ; mutilation of the body ; duels ; unjust wars ; embittering the spirits of any, so as to make their lives sad, and their death hasty ; concealing danger to their neighbour ; raising up strife ; refusing to rescue or preserve those whom we are obliged to rescue or preserve ; procuring abortion ; threatening.

SEVENTH COMMANDMENT. *Commands*, chastity ; self-restraint in lawful indulgence ; purity of heart.

*Forbids*, adultery ; incest ; sodomy ; fornication ; softness and wantonness ; self-indulgence ; wanton gestures ; wandering eyes, lascivious dressing, filthy talking, high diet, amorous songs, and all things tending to impurity ; marriage of divorced persons.

EIGHTH COMMANDMENT. *Commands*, giving to every man his due ; permitting every man to enjoy his own goods and estates quietly.

*Forbids*, injury to any man's estate by open violence, or by secret robbery, by stealth or cozenage, by arts of bargaining, or vexatious lawsuits ; nonpayment of debts ;

running into debt ; oppressing the poor ; exacting usury from necessitous persons, or beyond the permissions of equity as determined by the laws ; sacrilege ; gaming ; debasing of coinage ; disowning bargains ; neglecting stewardship ; refusing to restore a pledge.

NINTH COMMANDMENT. *Commands*, testimony to truth, when we are called to it by competent authority ; preserving the good name of our neighbours ; speaking well of them that deserve it.

*Forbids*, false judgment ; unjust accusations ; false witness ; flattery ; slander ; backbiting ; detraction ; secretly raising jealousies and suspicion of their neighbours.

TENTH COMMANDMENT. *Commands*, contentment.

*Forbids*, envy ; covetousness ; greediness ; undue pursuit of riches, honours, pleasures, and curiosities ; over carefulness about temporal things.

The summary of the Tenth Commandment in the Catechism is very complete, viz., “not to covet nor desire other men’s goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please GOD to call me.”

#### RESPONSES.

**Incline our hearts**, bend, dispose, our hearts. If our hearts are affected our lives will be. See *Ps.* cxix. 33-36.

—**To keep this law** ; 1, to treasure in our remembrance 2, to observe in our practice. See 1 *Kings* viii. 57, 58.—

**Write all these Thy laws in our hearts**, as Thou didst formerly write them on two tables, or tablets, of stone. See *Jer.* xxxi. 33 ; 2 *Cor.* iii. 3.

#### THE TWO COLLECTS FOR THE QUEEN.

RUBRIC. **Standing as before**, i.e. with his face from the people. These two Collects composed 1549.

#### I.

**Almighty God, whose Kingdom is everlasting and power infinite.** A strikingly suitable commencement

for prayer for the chief ruler of a country. See *Ps.* cxlv. 11-13.—**The whole Church**, the Kingdom of GOD. *S. Matt.* iii. 2 ; iv. 17 ; *Heb.* i. 8, 9.—**Thy chosen servant**. See *Prov.* viii. 15 ; xxi. 1.—**Victoria**. The name is altered as each new sovereign ascends the throne.—**Knowing Whose minister she is**, i.e. knowing that she is GOD's servant appointed for the good government of His people. See *Rom.* xiii. 1-4.—**Duly considering**, rightly, properly considering.—**Whose authority she hath**, i.e. GOD's, both to reign and rule.—**Humbly obey**, reverently obey the laws made and administered under her authority.—**In Thee**, as the sphere both of her rule, and our obedience.—**For Thee**, not instead of Thee, but on account of Thee.—**According to Thy blessed Word**. See 1 *S. Pet.* ii. 13, 14.—**Ordinance**, i.e. appointment.—**Liveth and reigneth**. The suitability of this conclusion is obvious.

## II.

**We are taught by Thy Holy Word**. See *Prov.* xxi. 1.—**Governance**, government.—**Godly wisdom** ; there is a wisdom, "the wisdom of this world," which is not godly, and it can have no charm for GOD's people. See 1 *Cor.* iii. 18.—**Thy people committed to her charge**. The complete dependence of all classes of society upon GOD, and the fact that all lawful power is merely delegated, are implied.—**Wealth**, happiness of soul and body.

## RUBRIC.

**The Priest shall read the Epistle, &c.** See *Col.* iv. 16. The custom of reading a portion of the Epistles at the Liturgy probably arose during the lifetime of some of the Apostles, and perhaps this passage refers to it. S. Paul, however, did not write his first Epistle (1 *Thess.*) until about twenty years after the institution of the Eucharist, but in it occurs a passage to be noted. See 1 *Thess.* v. 27. Some portions of Scripture (about one-

fourth of the whole) are taken from the Prophets, the Acts, or the Revelation. In the first Prayer Book of Edward VI., the rubric ran thus,—“the Collect ended, the Priest or he that is appointed, shall read the Epistle, in a place assigned for the purpose,” retaining thus the ancient order of having a separate *Epistoler* and *Gospeller*, the former to read from the south part near the front of the Altar, and the latter from the north. In 1552 the rubric was altered to its present form, which, though it does not *prescribe*, does not *forbid* the ancient practice. In 1549 after the reader had announced the place from which the Gospel was taken, the people were directed to say *Glory be to Thee, O Lord*, and at the end, *Thanks be to Thee, O Lord*, which, though omitted in 1552, were not forbidden, and still continue, the former in most Churches, and both in very many.—**The people all standing up.** “Showeth a reverend regard to the SON of GOD above other messengers, although speaking as from GOD also. And against infidels, Jews, Arians, who derogate from the honour of JESUS CHRIST, such ceremonies are most profitable.” (*Hooker.*) “The custom of rising up at the reading of the Gospel is certainly as old as Chrysostom, for he speaks of it in one of his homilies on S. Matthew : ‘if the letters of a king are read in the theatre with great silence ; much more ought we to compose ourselves, and stand up with attentive ears, when the letters, not of an earthly king, but of the LORD of Angels, are read to us.’” (*Bishop Goodwin.*)

#### THE NICENE CREED.

In the first Prayer Book the *Rubric* ran thus,—“*After the Gospel ended the Priest shall begin, I believe in One GOD. The Clerks shall sing the rest.*” This was omitted in 1552, but, not being forbidden, the custom is still general.

Called *Nicene Creed* on account of having been adopted

at the General Council of Nice, A.D. 325, convened for deciding the Arian controversy respecting our LORD'S Divinity. The Creed thus composed ended at *I believe in the Holy Ghost*, the remainder was added by the General Council of Constantinople, A.D. 381, with the exception of the words *and the Son* in the article about the procession of the HOLY GHOST. "The recitation of the Creed in the public ministration of the Holy Eucharist was first introduced by Peter the Fuller, Bishop of Antioch in 471, and adopted by Timotheus, Bishop of Constantinople in 511. In the west it was adopted first in Spain, by the third Council of Toledo, in 589, as an antidote to the Arian heresy, with which the Spanish Church had been long infested; then in France in the time of Charles the Great, and lastly in the Roman Church under Pope Benedict VIII. in 1014. Originally the Creed seems to have been used only in the instruction of catechumens, and as their profession of faith when baptised, and also that of the Bishops at their ordination." (*Annotated Prayer Book.*)

The following exposition is of those parts only which differ from the *Apostles' Creed*, of which an exposition has already been given in the Morning Prayer.

**One God the Father.** See 1 Cor. viii. 6.—**All things visible and invisible.** "Things" refers to animate, as well as inanimate creation.

**One Lord Jesus Christ.** From 1 Cor. viii. 6.—**Only-begotten.** See S. John i. 18.—**Begotten of**, (i.e. from, out of, ἐκ),—**His Father before all worlds**, i.e. before the creation of all worlds. *Greek*, πρὸ πάντων τῶν αἰώνων.—**God of God**, i.e. from, out of GOD. The Arians denied this. See S. John x. 30.—**Light of Light.** See S. John xii. 46; 1 S. John i. 5.—**Very**, i.e. true, no counterfeit, nor likeness, but the GOD Himself.—**Substance**, i.e. essence, being, existence. *Greek*, ὁμοούσιον, the word the Arians would by no means accept. See Heb. i. 3.—**By Whom**,

i.e. CHRIST.—**All things were made.** *Greek*, δι' οὗ τὰ πάντα ἐγένετο. See *S. John* i. 3; *Col.* i. 16.—**For us**, on account of us, for our sakes.—**Came down from Heaven.** See *S. John* iii. 13.—**And was incarnate, &c.** See *S. Luke* i. 34, 35.—**Buried.** No mention of the descent into hell, or of death, but both are assumed.—**According to the Scriptures.** From *1 Cor.* xv. 4. Scriptures both of Old and New Testaments.—**Whose kingdom shall have no end.** See *Isa.* ix. 6, 7; *Heb.* i. 8.

**The Lord, and Giver of life.** *Greek*, καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, καὶ τὸ ζωοποιόν. 1. The LORD, as the FATHER and CHRIST are LORD; 2, the Holy; 3, the Lifegiving. This part of the Creed was added to counteract the heretical opinion of Macedonius who denied the Deity of the HOLY GHOST.—**And the Son.** Not in the original Creed, though embracing a fact. Some say they were added by the Council of Toledo, A.D. 589, others by the Council of Bracara in 411 A.D., others at the Council of Toledo 633. These words were the main cause of the great schism between the Eastern and Western Churches in the eleventh century, which is still unhealed.—**Together** refers not to the FATHER and the SON, but to the worship. *Greek*, συμπροσκυνούμενον καὶ συνδοξαζόμενον.—**By the Prophets.** See *2 S. Pet.* i. 21.—**One Catholic and Apostolic Church.** The *Greek* is εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. The ideas are four, that the Church is, 1, One; 2, Holy; 3, Catholic; 4, Apostolic. Without these four marks there can be no true Church. *Apostolic* in, 1, descent; 2, order; 3, doctrine.—**One Baptism for the remission of sins.** See *Acts* ii. 38, xxii. 16; *Ephes.* iv. 5; *1 S. Pet.* iii. 21. One, for no other was appointed by CHRIST, and there is only one way of obtaining the first remission.—**I look for**, expect, long for, watch for. See *Rom.* viii. 23.

**RUBRIC.** **Notice of the Communion**, a short notice; the longer notices, or exhortations, are to be read *after* the



sermon. The words **if occasion be** are thought by some to refer to places where there were infrequent celebrations, by others to the discretion left to the Curate whether he shall give notice here or not.—**Briefs.** Letters in the name of the Sovereign ordering collections for charitable purposes.—**Citations,** or callings, from the Ecclesiastical Courts for accused persons to appear on certain days. Citations are now served personally.—**Excommunications,** or declarations that such and such persons are cast out of the Communion of the Church. See *S. Matt.* xviii. 15–18; *1 Cor.* v. 3–5; *2 Thess.* iii. 6, 14; *Article* 33.—That the modern lax notions upon the subject of excommunication were not shared in by the Reformers may be seen from the following passage from the *Homily on the right use of the Church* set forth in the reign of Elizabeth, and perhaps the composition of Bishop Jewel. “And according to this example of our SAVIOUR CHRIST in the primitive Church, which was more holy and godly, and in which due discipline with severity was used against the wicked, open offenders were not suffered once to enter into the house of the LORD, nor admitted to common prayer, and the use of the Holy Sacraments, with other true Christians, until they had done open penance before the whole Church. And this was practised not only upon mean persons, but also upon the rich, noble, and mighty persons, yea, upon Theodosius that puissant and mighty Emperor, whom, for committing a grievous, and wilful murder, S. Ambrose, Bishop of Milan, reprov'd sharply, and did also excommunicate the said Emperor, and brought him to open penance. And they that were so justly exempted and banished, as it were, from the house of the LORD, were taken (as they be indeed) for men divided and separated from CHRIST'S Church, and in most dangerous estate, yea, as S. Paul saith, *even given unto Satan the devil for a time*, and their company was shunned and avoided of all godly men and women, until such time as

they by repentance and public penance were reconciled."—The *banns of marriage* ought properly to be published here. The words ordering them were removed in consequence of an Act of Parliament, (26 George II. c. 33,) requiring them to be published after the Second Lesson.

**The Sermon.** The custom of preaching at the Celebration of the Eucharist is Apostolic. See *Acts* xx. 7. No prayer permitted, except "the Bidding Prayer," ordered by Canons of 1603. No mention of delivering the sermon from a pulpit, nor in a black gown, nor with a text. "The ancient custom was to preach from the altar steps, and pulpits were far from being universal in Churches when this rubric was first inserted." (*Annotated Prayer Book*.) The pulpit is placed between the Font and the Altar to show that preaching should lead people from one to the other. Nothing is said about the clergyman changing the official dress with which he is clothed during the first part of the Service. Sermons may be preached at any time, but the Prayer Book only requires them to be preached at the Eucharist.—**One of the Homilies, &c.** *Homily* is from a Greek word implying instruction given to an assembly of people. Sermon is Latin, and means a *discourse*. The Homilies consist of two volumes of printed sermons, one set forth in the reign of Edward VI., the other that of Elizabeth. To the former Cranmer was a large contributor, to the latter Bishop Jewel. "In the first volume (for with regard to the second no single Homily of them all has been appropriated,) there is reason to think that the one on 'Salvation' is Cranmer's own, as perhaps those on 'Faith,' and 'Good Works,' and internal evidence pretty clearly betrays the hand of Latimer in the homily against 'Brawling and Contention;' the one against 'Adultery' may be safely given to Thomas Becon, one of Cranmer's Chaplains; of the rest nothing is known but by the merest conjecture."—(*J. J. Blunt*.) See *Article* 35. To sor

objections of the Puritans it was answered at the last revision of the Prayer Book, "some livings are so small that they are not able to maintain a licensed preacher, and in such and the like cures this provision is necessary. Nor can any reason be given, why the minister's reading a homily, set forth by common authority, should not be accounted preaching of the Word, as well as his reading (or pronouncing by heart) a homily or sermon of his own or any other man's."

**Return to the Lord's table**, not say a prayer and the blessing in the pulpit, and finish the service.—**And begin the Offertory.** This is to follow after the sermon without any break. Name derived from *offertorium*, an antiphon sung during the *oblations*, or *offerings*, of 1, alms and gifts; 2, the elements for consecration. In the early Church, says *Cave*, "after the service for the *Catechumens*, and before the beginning of that of the *Faithful*, at which the Eucharist was administered, the custom was to present their offerings, every one according to his ability bringing some gift as the firstfruits of his increase, which was by the Minister laid upon the Altar. These oblations were designed to the uses of the Church, for the maintenance of the ministry, and the relief of the poor, especially out of them were taken the bread and wine for the sacramental elements, and probably provisions to furnish the common feast, which in those days they constantly had at the celebration of the Sacrament, where the rich and the poor feasted together at the same table. These were called *Agapæ*, or *Love feasts* (mentioned by S. Jude, and plainly enough intimated by S. Paul,) because hereat they testified and confirmed their mutual love and kindness, but whether this banquet was before or after the Eucharist is not easy to determine. These feasts continued for some ages, till great inconveniences being found in them, they were prohibited." The rubric of 1549 ran, "*Then shall follow for the Offertory one or more of these sentences of Holy Scrip-*

*ture, to be sung whiles the people do offer, or else one of them to be said by the Minister, immediately afore the offering. Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time, that the people be offering."* This in 1552 was altered to, "*The Curate shall earnestly exhort them to remember the poor, saying one or more of these sentences following, as he thinketh most convenient by his discretion.*" At present if the Priest read *one* sentence, the choir may sing the rest, or if he read *each* sentence first, the Choir may sing them after him, as many learned men think.

#### RUBRICS AFTER THE SENTENCES.

**The Deacons.** The collection and distribution of alms is a special portion of the Deacon's Office. See *Acts* vi.—**Churchwardens.** Generally speaking, there are two for each parish, one appointed by the Incumbent, the other by the people, but in some parishes there are more. Said to have been first appointed A.D. 425 in Africa. In England they were anciently called *Church reeves*. They are chosen annually in Easter week.—**Shall receive.** The ancient practice was for the people to leave their places, and deposit their alms in a receptacle at the entrance to the choir.—**Other devotions of the people.** Money or gifts offered for the Clergy, or the service, or any work connected with the Church. Called *devotions*, because they are *devout* gifts from *devout* people, and are solemnly devoted to GOD'S use on the Altar.—**Reverently bring it to the Priest,** not carry it into the vestry. The word *reverently* is variously interpreted, by some *on their knees*, by others *with a low inclination of the body*, by others *quietly, without ostentation*. The same observations will apply to **humbly present** which follows.

**When there is a Communion.** This never was intended to mean that there should be a communion once

a month or less frequently. The times specified in the Prayer Book for Communion are all Sundays and Holy days, provided there are three persons to receive with him. See *Rubrics at the end of Service*.—**Bread and Wine**, so that a special offering may be made of them to GOD. Hitherto the Bread and Wine have been upon the credence table and not the Altar.

PRAYER FOR THE CHURCH MILITANT.

**Militant**, i.e., in a state of warfare. See *S. John* xv. 18–20; 1 *S. John* iii. 13; v. 4. This prayer in 1549 formed the first part of the Prayer of Consecration.

**By Thy holy Apostle, &c.** See 1 *Tim.* ii. 1, &c.—**Accept our alms.** The rubric directs these words to be omitted if there are no alms, but this does not mean that there shall be no collection of alms, merely that the clause is to be omitted in the event of no one giving when the collection is made. The collection of alms is a great act of worship which ought not to be omitted in public worship, especially the Eucharist.—**Oblations**, the Bread and Wine, and *perhaps* gifts not in money, but this is not certain.—**Indifferently**, impartially.—**Rightly and duly administer Thy holy Sacraments.** There are certain rules, which by the laws of the Church in all ages, may not be broken in the administration of the Sacraments. See *Article* xix. Those rules, in spite of all efforts to the contrary, our Church has preserved in every revision of the Prayer Book. The word *Sacrament* was originally applied to the oath of allegiance (*sacramentum*) taken by the Roman soldiers; in a Christian sense it is applied to any ordinance which is “an outward and visible sign of an inward and spiritual grace,” (*Catechism*) and chiefly to Baptism and the Supper of the LORD, hence called *holy*.—**For all Thy servants departed this life.** In the Prayer Book of 1549 this portion of the prayer ran  
“and here we do give unto Thee most high praise,

and hearty thanks, for the wonderful grace and virtue, declared in all Thy Saints, from the beginning of the world : and chiefly in the glorious and blessed Virgin Mary, mother of Thy SON JESU CHRIST our LORD and GOD, and in the holy Patriarchs, Apostles and Martyrs, whose examples (O LORD) and steadfastness in Thy faith, and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O LORD) all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy, and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of Thy SON, may altogether be set on His right hand, &c." All this was expunged in 1552 by Puritan influence, and the present form of commemorating the dead was added in 1662. It is admitted, however, that in thus rejecting the prayers for the dead in 1552, the reformers departed from the custom of the Church in the earliest ages, a fault which was in some measure repaired in 1662, by the insertion of the concluding words of the Prayer as it now stands, which implies prayer for the faithful departed. "Unless there were, in the Word of GOD an absolute prohibition of prayer for the departed, how should we go on praying for those whom we love until they were out of sight, and then cease on the instant, as if 'out of sight, out of mind' were a Christian duty? How should we not rather follow the soul to the Eternal Throne, with the Apostle's prayer (as seems probable, for the *departed* Epaphroditus, 2 *Tim.* i. 18) 'the LORD grant that he may find mercy of the LORD in that day?' But we have no doubt that we *may* pray. For the whole Church so prayed, much nearer to the time when the beloved disciple left this earth, than many of us are to the early memory of our fathers. And however, in evil days, the public and ritual use of those prayers was laid aside in the Church

of England, yet even a Court of Ecclesiastical law formally decided their lawfulness, according to the doctrine and discipline of the Church of England, and the departed are but indistinctly yet *are* included in our Eucharistic prayer, 'by the merits and death of Thy SON JESUS CHRIST, we and **all Thy whole Church** may obtain remission of our sins and all other benefits of His Passion.'” (*Pusey.*)

#### THE THREE EXHORTATIONS.

RUBRIC. **Giveth warning**, i.e., not merely notice, but more formal exhortation, so that the people may be better instructed. It is not required *always* to be read when notice is given.—**After the Sermon**, so. that really it forms part of the Sermon.

#### I.

**Through God's assistance.** See *S. Matt.* xxviii. 18–20.—**Religiously and devoutly disposed.** Sincerity, not perfection, is required.—**For that He hath given His Son, not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament.** Not a Puritan idea. CHRIST is *in* the Sacrament, therefore the Real Presence is true, but *spiritual*. See *1 Cor.* x. 16; *S. John* vi. 51–56. The main portion of this exhortation was in the Prayer Book of 1549, though not in the same position, and it is to be noticed that these words were retained in 1552, when the Protestant influence was at its height. It is needless to inquire *how* the soul can feed upon the LORD'S Body and Blood. Faith believes, but does not argue. See *Deut.* xxix. 29.—**Unworthily**, without due preparation. See *1 Cor.* xi. 26–28.—**Dignity of that holy mystery.** Strange words if the Sacrament is only a commemoration. *Mystery* (*μυστήριον*) is the Greek name for the Latin *sacramentum*, sacrament.—**Examine.** An absolute duty. See *1 Cor.*

xi. 28, 29.—**Heavenly feast.** The following verse by Dr. Doddridge, *an Independent*, is to be noted,

“Hail, sacred Feast, which JESUS makes,  
Rich banquet of His Flesh and Blood!  
Thrice happy he who here partakes  
That sacred stream, that heavenly food.”

**The marriage garment**, of a clean and holy conscience and life. See *S. Matt.* xxii. 1–13.—**Thereto**, i.e., to come worthily.—**The rule of God's commandments.** Not merely the Ten Commandments, but GOD'S commandments in all parts of Holy Scripture. The Ten however, form complete principles upon which to base self-examination, and used by the light of the New Testament will serve all necessary purposes.—**Grievous crime.** Great fault, or sin.—**Entered into Judas.** See *S. John* xiii. 22–30.—**A quiet conscience.** See *Acts* xxiv. 16.—**By this means.** He is first to try alone.—**To me or to some other discreet and learned Minister.** The choice of a spiritual guide is left free, so long as he is a Minister, duly authorized.—**Open his grief.** Confess his sin.—**By the Ministry of God's Holy Word, he may receive the benefit of Absolution.** See *notes on Absolution in the Morning Prayer.* GOD'S Holy Word ministers authority to absolve. Before the Reformation, confession before Communion was compulsory.—**Ghostly counsel**, spiritual advice. “GOD hath appointed spiritual persons, guides of souls, whose office is to direct and comfort, to give peace and conduct, to refresh the weary and to strengthen the weak, to confirm the strong and instruct the doubtful; and therefore to use their advice is that proper remedy which GOD hath appointed. And it hath this advantage, that there is in it humility of understanding, a not relying on our own wisdom, which by way of blessing and disposition will obtain of GOD that we be directed.” (*Bishop Jeremy Taylor.*)

“Sir, I tell thee the Priest, he hath power given unto



him from our SAVIOUR to absolve in such wise as he is commanded by Him. But I think ministers be not greatly troubled therewith; for the people seek their carnal liberties, which indeed is not well, and a thing which misliketh GOD. For I would have them that are grieved in conscience, to go to some godly man which is able to minister GOD'S Word, and there to fetch his Absolution, if he cannot be satisfied in the public sermon. It were truly a thing which would do much good." (*"Sermon on Lord's Prayer," by Bishop Latimer.*)

Our Canon 113 enacts severe penalties for any clergyman who shall reveal what is told him in confession, unless it be a crime by concealing which he may put his own life in danger.

## II.

This striking exhortation is said to have been inserted at the suggestion of Bucer, and to have been composed by Peter Martyr, both foreign Protestant reformers, who exerted a great influence in England. This is a noteworthy fact for Protestants generally. It is to be said only if the people are negligent in coming to the Communion.

**When ye should return to God**, when it is time for you to die.—**Feigned excuses**. Unreal, though not necessarily knowingly false.—**Refused the feast in the Gospel**. See *S. Luke* xiv. 16-24.

## III.

To be said at the celebration. Until 1662 there was an order here for non-communicants to withdraw, but it was then omitted, and the more ancient practice recognized of all the baptized and confirmed remaining throughout the service as a rule to communicate.

**Mind to come, wish to come.—Holy Communion**. See *1 Cor.* x. 16.—**How S. Paul, &c.** See *1 Cor.* xi. 28.—**Spiritually eat, &c.** See *S. John* vi. 51-56.—**Then are guilty, &c.** See *1 Cor.* xi. 27-32.—**Damnation**,

condemnation, unless we repent.—**To plague us, &c.** See 1 *Cor.* xi. 27–32.—**Diseases and death** both of soul and body.—**Meet, worthy.**—**Meekly kneeling.** During the exhortation they have been standing.

#### THE CONFESSION.

**RUBRIC.** **By one of the ministers.** In the First Prayer Book the Confession was to be said by one of the communicants, or by one of the ministers, or by the Priest himself in the name of the rest.—**Bewail, lament.**—**Against Thy Divine Majesty.** See *Ps.* li. 4.—**The burden is intolerable, unbearable.** See *Ps.* xxxviii. 4.

#### THE ABSOLUTION.

The greater portion of this *Absolution* was in use before the Reformation. It is what is called *precatory*, i.e., the Priest *prays* for pardon instead of pronouncing it. The Bishop, as the chief, is to say it, should he be present. *Bingham* says that the authoritative form, “I absolve thee, &c.,” did not arise until the twelfth century.

#### SURSUM CORDA.

Such is the title of the Versicles following from the first verse in Latin, used at Communion from the earliest ages. *S. Cyprian*, third century, says, in his exposition of the LORD’S Prayer, “the Priest prepares the minds of the brethren by saying, ‘Lift up your hearts,’ and the people reply, ‘We lift them up unto the LORD.’” See *Lam.* iii. 41. These Versicles are singularly appropriate in this place, for those who have received pardon, and have been addressed with *comfortable words*.

#### THE GENERAL PREFACE.

**RUBRIC.** The Priest now turns away from the people, because he is about to address praise to GOD. The Preface is the same which has been used in the English Church from the earliest ages.

**Our bounden duty**, a duty to which we are strongly bound. Latin, *æquum et salutare*.—**At all times, and in all places, to give thanks.** See *Eph.* v. 20 ; 1 *Thess.* v. 18 ; *Heb.* xiii. 15.—**Holy Father.** These words are to be omitted on Trinity Sunday, because no special Person on that day should be named.—**With angels, &c.** Our present praise is one with theirs.—**Holy, Holy, Holy, &c.** Here the choir and people should join, as all that precedes is merely preface to the heavenly song. See *Isa.* vi. 1-3 ; *Rev.* iv. 1-8. The words called, 1, the Trisagion (Greek), or thrice Holy ; 2, the Ter Sanctus (Latin), or thrice Holy ; 3, the Seraphic Hymn, or Hymn of the Seraphim. Its use can be traced to the second century. "The draughts of ancient Liturgies used in churches debarred by sheer distance from all intercourse with one another—scattered over the earth from Gaul to Abyssinia, and from Spain to Malabar, all bear witness to the fact, that centuries before there was either Pope or Christian Emperor to compel or even to recommend to the whole Christian world uniformity in praise and thanksgiving, still, guided either by the direct inspiration of GOD's Spirit, or by agreement of the College of Apostles before their dispersion, every branch of CHRIST'S holy Church had presumed to offer to GOD in the most sacred service, the very same incense of praise which He receives from those whom, of all created things, He has placed nearest to Himself." (*Sadler.*)

#### THE PROPER PREFACES.

These special Prefaces, which are appointed to be said before the Tersanctus, bring out the lesson of our Great Festivals. They were more numerous in the old Prayer Books. The first three are to be used for eight days, viz., during the octave, for our Church still retains daily Communion. That for Whitsuntide only has seven days, because Trinity Sunday, the eighth, has a Preface of its

own. Trinity has only one day, partly because it symbolizes the *unity* of the Godhead, and partly because the season extends to Advent.

The Preface for Easter is as old as the fifth century, and has been used in the English Church since A.D. 596, being introduced by S. Augustine; that for Ascension Day was composed by Gregory the Great, A.D. 590; that for Trinity Sunday is as old as A.D. 494.

#### THE PRAYER OF HUMBLE ACCESS.

First inserted in 1548. Mainly composed of sentences from S. Basil's Liturgy. So called because of the humble position and words with which the Priest approaches GOD before he consecrates the elements. The only place in which the *Priest* is ordered to kneel, except perhaps in the Confession, which is doubtful.

**To gather up the crumbs**, much less to receive the Body and Blood. See *S. Matt.* xv. 21-28.—**Property**, attribute. See *Dan.* ix. 9, 10.—**Grant us therefore, &c.** No language can be used stronger than this to express the benefits of a worthy reception of Holy Communion. They are utterly inconsistent with the idea of a simple commemoration. See *1 Cor.* v. 6, 7; *Heb.* x. 19-22.

#### THE CONSECRATION.

**RUBRIC. Before the Table.** As the Rubric says nothing about the Priest changing his position again, he is to keep it during the rest of the Service.—**Before the people**, in the presence of the people.

**Redemption**, purchasing us from Satan, whose slaves sin had made us.—**There**, i.e., on the Cross.—**Full, perfect, and sufficient sacrifice, &c.** These words are quoted as inconsistent with the doctrine of the Eucharistic Sacrifice, always and everywhere held by the Catholic Church, but the following explanation of that doctrine will show this to be an error. "The word 'sacrifice,' like

the words 'church,' 'school,' &c., has two significations. It signifies, (1) the act of slaying the victim ; (2) the victim itself which has been slain. In the first sense we speak of the sacrifice on the Cross ; in the second of the sacrifice of the Eucharist. The body of CHRIST was sacrificed once for all on the Cross, (*Heb.* vii. 27 ; ix. 26, 28,) but is continually offered to GOD as *the* Sacrifice, by CHRIST Himself in heaven, naturally (*Rom.* viii. 3, 4 ; *Heb.* x. 21 ; 1 *S. John* ii. 1, 2,) by the Church on earth in the holy Eucharist, supernaturally. . . . Thus 'showing forth,' not before men, but before GOD, His death, (1 *Cor.* xi. 26.) (*Priest's Prayer Book.*) The Eucharist, "is a plain oblation of CHRIST'S Death once offered, and a representative Sacrifice for the sins and the benefit of the whole world." (*Bishop Overall, who composed the part of the Catechism which relates to the Sacraments.*)—**One oblation**, or offering. See *Heb.* x. 10–14.—**Did institute**. It is no mere ceremony appointed by the Church. See *S. Matt.* xxvi. 26–28 ; *S. Mark* xiv. 22–24 ; *S. Luke* xxii. 19, 20 ; 1 *Cor.* xi. 23–26.—**In His holy Gospel command us to continue, &c.** Not in one of the *four* Gospels, but His Gospel generally. The command was supernaturally conveyed to S. Paul. See 1 *Cor.* xi. 25, 26.—**These Thy creatures of Bread and Wine**. Bread and wine even after consecration, but with the Body and Blood of CHRIST in them. "Neither need we to think that such exact knowledge is required of every man, that he be able to discern all high points in the doctrine thereof ; but thus much we must be sure to hold, that in the Supper of the LORD there is no vain ceremony, no bare sign, no untrue figure of a thing absent." (*Homily of the Church of England on the Sacrament.*) "We adore and worship CHRIST in the Eucharist, we behold with the eyes of faith Him present after Grace, and spiritually set on the table, and we worship Him that sitteth above, and is worshipped of angels." (*Bishop Ridley, who was burned under Queen*

*Mary.*) "The Church of Rome asserts in plain terms, that after consecration the bread is no longer bread in any sense, but the natural Body of the SAVIOUR ; only, in mercy to our weakness, and in order that we may not recoil from such food, GOD graciously permits it to retain all the appearances of bread. And so with the Cup. Now the HOLY SPIRIT forbids us to hold any such view, for in the Scriptures inspired by Him, the bread is from first to last called 'bread.' See 1 *Cor.* x. 16, 17 ; xi. 26-28. And still more plainly are we taught that after consecration the wine in the cup remains in substance the same as before, for our LORD called it, after blessing or consecrating it, 'This fruit of the vine.'" (*Sadler.*) See *S. Matt.* xxvi. 29. "What these elements are in themselves it skilleth not, it is enough that to me which take them they are the Body and Blood of CHRIST, His promise in witness hereof sufficeth, His word He knoweth which way to accomplish, why should any cogitation possess the mind of a faithful communicant but this, O my GOD, Thou art true ; O my soul, thou art happy." (*Hooker.*)—**The Paten**, from *patena*, a broad dish. It refers to the metal plate, which should be of gold or silver, upon which the bread to be consecrated is placed.—**He brake it**. Bread is the staff of life, breaking it is a symbol of death.—**This is My Body**. The Priest here lays his hand over the bread, which is the *act* of consecration or blessing.—**Chalice**, from *calix*, a cup.—**Flagon**, the large vessel in which the wine is placed before it is poured into the cup.—**This is My Blood**. The Priest blesses this in the same manner.—**Amen**. Thus the people take their share in the act of consecration, and this *assent* should never be omitted by them. See 1 *Cor.* xiv. 16.

#### THE COMMUNION.

**RUBRIC. In both kinds.** Before the Reformation the laity were not permitted to receive the cup. It is

not certainly known how this arose, but it is thought to have arisen from the greedy drinking of some communicants, and to remedy this the practice of withholding the cup was resorted to, and this practice afterwards was made into a law. See 1 Cor. xi. 20-22.—**Into their hands**, not in their fingers. “Cyril tells us,” says *Cave*, “that in his time they used to stretch out their *right* hand, putting their *left* hand under it, either to prevent any of the sacramental Bread from falling down, or as some would have it, merely to shadow out a kind of figure of the Cross.”

“In the second and third centuries the minister presenting the Bread said, ‘The Body of CHRIST.’ Ans., ‘Amen.’ In the time of Gregory the Great the form had been changed into a prayer: ‘The Body of our LORD JESUS CHRIST preserve thy soul. Amen.’ The first of our two clauses of delivery of the elements was used in 1549, according to ancient usage; the second was substituted in 1552; the two were combined 1559.” (*Interleaved Prayer Book*.) The words are required to be said to each one of the Communicants, not a number at a time. The Puritans objected at the last revision, but the Bishops replied, “it is most requisite that the minister deliver the Bread and Wine into every particular communicant’s hand, and repeat the words in the singular number—for so much as it is the propriety of sacraments to make particular oblation to each believer, and it is our visible profession that, by the grace of GOD, CHRIST tasted death for every man.” (*Cardwell*.) “The primitive method of Communion was that the Bishops, Priests, and Deacons, should communicate first, and then the laity receive in both kinds. It was the custom of the early Church to fill up the time during which the people communicated by singing a Psalm. In the Churches of Antioch and Jerusalem, ‘O taste and see, &c.,’ was sung as early as the fourth century.” (*Palmer*.)

## RUBRICS AFTER COMMUNION.

1. Added in 1662, and is important as indicating what our Prayer Book considers as necessary to a valid consecration of the elements.

2. **Covering the same with a fair linen cloth.** This custom is ascribed to Eusebius, Bishop of Rome, about A.D. 300. (*Palmer.*) *Professor Blunt* says, "this is the first mention that is made of covering the elements with a cloth, or 'corporal,' as it was called. So that the practice of thus veiling them, when *originally* placed on the Table, though, as it should seem, obtaining in the early Greek Ritual, is unauthorised by our own, which would appear to consider them as common bread and common wine (however oblations to GOD) till after consecration, and therefore as not to be treated with any mysterious reverence, but *after consecration*, to be no longer common bread, and no longer a common cup; and now therefore to be screened from the gaze of the congregation. So much doctrine is there contained in these Rubrics when duly studied and applied."

## THE LORD'S PRAYER.

"In like manner if the Church did ever devise a thing fit and convenient, what more than this, that when together we have all received those heavenly mysteries wherein CHRIST imparteth Himself unto us, and giveth visible testification of our blessed communion with Him, we should in hatred of all heresies, factions, and schisms, the pastor as a leader, the people as willing followers of him, step by step declare openly ourselves united as brethren in one, by offering up with all our hearts and tongues that most effectual supplication, wherein He unto Whom we offer it hath Himself not only comprehended all our necessities, but in such sort also framed every petition, as might most naturally serve for many, and doth though not always import a multitude of speakers together? For



which cause communicants have ever used it, and we at that time by the form of our very utterance do show we use it, yea every word and syllable of it, as communicants." (*Hooker.*)

#### THE PRAYER OF OBLATION.

In 1549 this prayer was the conclusion of the Prayer of Consecration. In 1552 it was placed in its present position.

**Sacrifice of praise and thanksgiving.** Hence called Eucharist. See *Heb.* xiii. 10-15.—**Offer and present unto Thee, &c.** See *Rom.* xii. 1.—**We and all who are partakers.** *All* everywhere. Communion of Saints.—**Fulfilled, filled full.**—**Not weighing our merits,** in the scales of justice, or we shall be condemned. See *S. Luke* xvii. 10.

#### THANKSGIVING.

**Duly received,** according to due order. See *S. John* vi. 47-71; *1 Cor.* x. 14-22.—**Holy mysteries.** No mere Commemoration. "Herein is the mystery of this Sacrament. In it we have offered to us the greatest benefits of redemption; and these benefits become ours, not merely through religious intercourse with the Deity of CHRIST by prayer—not merely through such communion with the spirit of CHRIST as consists in having within us a spirit whose will is conformed to His will, or in having a spirit made like to His in goodness and truth—but through something over and above these blessed things—through the communication or partaking of His lower nature. A moment's consideration of all this must convince us that this partaking must be unutterable and inexplicable." (*Sadler.*)—**Assure us.** Our assurance is this, not emotional outbursts.—**Members incorporate.** Members forming part of a body.—**Mystical,** secret, invisible.—**Holy fellowship.** The Body of CHRIST.

## GLORIA IN EXCELSIS.

This grand hymn of praise, founded upon *S. Luke* ii. 14, has probably been sung at Holy Communion from the beginning of the Church of CHRIST. It took its origin from the hymn which our LORD and His Apostles sang after the first Eucharist (the great Hallel, comprising Psalms 113-118.) See *S. Matt.* xxvi. 30. "It belongs to the second century, and was introduced, it is difficult to say how early, into the Eucharistic office; both pay Divine honours to our Blessed LORD. And as each morning dawned the Christian of primitive days repeated in private the *Gloria in Excelsis* as a hymn of praise to CHRIST his LORD." (*Liddon.*) Its ordinary position "in ancient Liturgies was, however, at the beginning, not at the end of the Office. It occupied such a position in our own Liturgy until 1552. Bold as was the change thus made by the Revisers of 1552, there is so striking an appropriateness in its present position that there is reason to rejoice at the alteration rather than regret it; and it may be truly said that there is no Liturgy in the world which has so solemn and yet so magnificent a conclusion as our own." (*Annotated Prayer Book.*)

## THE BENEDICTION.

The first part is taken from *Phil.* iv. 7. It is peculiar to our Prayer Book.

## THE ADDITIONAL COLLECTS.

**RUBRIC.** The latter half of this rubric has long fallen into general disuse.

The Collects with the exception of the third, fifth, and sixth, which were composed in 1549, were in use in our Church long before the Reformation.

## THE CONCLUDING RUBRICS.

**I. If there be no Communion.** It is intended that

the Priest should always be *ready* to celebrate on Sundays and Holy days, and that there should always be a celebration except in the case specified in the two next rubrics. The whole rubric is conclusive against the practice of closing the service with a prayer and blessing from the pulpit.

3. **Of discretion to receive the Communion**, i.e., they must have been confirmed, and not be living in wilful sin.—**Four (or three at the least.)** This rule was inserted, together with all these rubrics, in 1552, in order to guard against the numerous abuses which, at the time of the Reformation, were connected with solitary Masses. See *Article 31*.

5. This rubric follows the practice of the Eastern, not the Western Church, which uses wafers, or unleavened bread, in accordance with our LORD'S institution. Unleavened bread is not forbidden by this rubric, as appears from the words, **it shall suffice that the bread be such as is usual to be eaten**. In 1549 unleavened bread was ordered.

6. **The Curate shall have it to his own use**. See 1 *Cor.* ix. 4-14 ; *Gal.* vi. 6.—**It shall not be carried out of the Church**. Directed against reservation, but it does not contemplate, as some seem to suppose, the horrible custom of the Priest leaving the Altar, and *reserving* the Sacred Elements on the Altar to be consumed by the Clerk and the Sexton. The phrase **immediately after the blessing** is a tacit direction for all the congregation to remain until the Elements have been consumed.—**Reverently eat and drink**. On their knees as at Communion.

8. **Every Parishioner**, who is not canonically unqualified.—**Three times in the year**. The abuse of this direction led to the *celebration* of the Sacrament in very many Churches being confined to three times in the year. The Puritans at the last revision wished to leave the

reception an open question, but the Bishops replied that such a desire "savoured of too much neglect and coldness of affection towards the Holy Sacrament. It is more fitting that order should be taken to bring it into more frequent use, as it was in the first and best times. Our rubric is directly according to the ancient Council of Eliberis, c. 81. No man is to be accounted a good Catholic Christian that does not receive three times in the year. The distempers which indispose men to it must be corrected, not the receiving of the Sacrament therefore omitted. It is a pitiful pretence to say they are not fit, and make their sin their excuse. Formerly our Church was quarrelled at for not compelling men to the Communion; now for urging men. How should she please?" Observe that the Communion should be received *at least three times in the year*. "'The practice of receiving Holy Communion every day I neither praise nor blame, but to communicate every Sunday I persuade and exhort every one, provided his soul be without any affection to sin.' These are the very words of S. Augustine, with whom I neither absolutely blame or approve of the practice of communicating daily, but leave it to the discretion of the ghostly father of him that would be resolved on this point; for as extraordinary dispositions are required for daily Communion, it is not prudent to recommend it generally; and since these dispositions although extraordinary are found in many pious souls, it is not advisable to dissuade generally from it; but it must be regulated by the consideration of the inward state of each individual." (*S. Francis of Sales*).—**Easter to be one,** because Easter is the chief of all our great Festivals.—**All ecclesiastical duties.** To give to the support of the Clergy is the duty of the Church ordained by our LORD Himself. See *S. Matt.* x. 9, 10; *1 Cor.* ix. 7-14. Easter dues are a legal charge, which varies in different places according to custom, but "twopence a head for

every person sixteen years of age or upwards is the usual sum." (*Dale's Legal Handbook.*) The collection of these dues is not general now ; it is more common to give the offertory on Easter Day to the Priest.

*THE DECLARATION ON KNEELING.*

Placed here at the last revision, 1662. Commonly known as "the Black Rubric." It is simply to be regarded as a protest against transubstantiation. It was printed with some of the Prayer Books of Edward VI., on the authority of the Crown, but formed no part of the Communion Office. In the Prayer Books of Elizabeth and James, it did not appear at all. The first declaration, which is said to have been composed by Cranmer, contained the following passage, "no adoration was done, or ought to be done, either unto the sacramental Bread or Wine there bodily received, or unto any real and essential presence there being of CHRIST'S natural Flesh and Blood," but lest this should be taken as a blow at the doctrine of the Real Presence, it was altered to the form in which we now have it.

THE MINISTRATION OF PUBLIC BAPTISM OF  
INFANTS TO BE USED IN THE CHURCH.

"It has been proved, beyond the possibility of a doubt, that the sources of our present Office for Infant Baptism, were, 1, the Mediæval service ; 2, a formulary adopted by Luther for the use of his own followers in Germany ; 3, a service composed by Melancthon and Bucer for the use of the Archbishop of Cologne, which was itself adapted from the ancient Liturgy of Nuremberg." (*Bishop Browne.*) "Our Baptismal Service is the most purely Protestant, so far as its origin is concerned, of all our services. It contains far less matter derived from the old Service books than any other part of the Prayer Book.

It is altogether a new Service derived from purely Protestant sources : only one of its numerous prayers (that beginning, 'Almighty and Immortal GOD,') being found in the old Baptismal Offices." (*Sadler.*) This should be noted by those who object on Protestant grounds to the doctrine of this service. "The Baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of CHRIST." (*Art. 27.*) We cannot find in the New Testament, any passage which says distinctly that we must baptize infants as well as adults, but on the other hand we cannot find any passage which distinctly says we must baptize adults only. But that infants were baptized in the first days of the Church there can be no doubt, and this proves that our LORD'S directions as to Baptism were not taken in any limited sense whatever. Infants were amongst the Jews circumcised, and this we know was typical of Baptism. See *Col. ii. 11, 12.* The following passages are inconsistent with the notion that infants may not be baptized. *S. Mark x. 13-16; xvi. 15, 16; Acts ii. 38, 39; xvi. 14, 15, 33; 1 Cor. i. 16; vii. 14, 15.* "In the Syriac version of the New Testament, which was completed early in the second century if not before, the word 'house' or 'household' is in every case rendered 'children.'" (*Bishop Kip.*) He refers to passages here quoted.

#### RUBRICS BEFORE THE SERVICE.

1. **It is most convenient**, not absolutely necessary. The reasons are then given.—**It is expedient**, not absolutely necessary.—**Vulgar tongue**, the language ordinarily spoken in the country to which the child belongs.

2. "Sponsorship was derived from the Jews. In the Primitive Church, sponsors were so early that it is not easy to fix the time of their beginning. Some of the most ancient Fathers make mention of them, and through all the successive ages afterwards we find the use of them

continued, without any scruple or interruption, till the Anabaptists, and other Puritans of late years, raised some idle clamours against them." (*Wheatley*.) Our Bishops answered the Puritan objectors in 1662, "it hath been accounted reasonable, and allowed by the best laws, that guardians should covenant and contract for their minors to their benefit. By the same right the Church hath appointed sureties to undertake for children, when they enter into covenant with GOD by Baptism. And this general practice of the Church is enough to satisfy those that doubt." *Bingham* says, that in the early Church, parents were generally sponsors for their children, and that others stood in that relation only when the parents would not or could not undertake the office, or were dead, or neglected their offspring. In the latter case only one sponsor was required, a male for a male, and a female for a female, in the case of adults, but in the case of infants the rule was not rigidly adhered to. Before the Reformation in England the rule seems to have varied, but our present rubric (inserted in 1662) as to the number of sponsors is said to have been founded upon a law passed at the Synod of Worcester, A.D. 1240. *Canon* 29 of our Church says, "no parent shall be urged to be present, nor be admitted to answer as Godfather for his own child, neither shall any person be admitted Godfather, or Godmother, to any child at christening or confirmation before the said person so undertaking, hath received the Holy Communion." The late *Professor Blunt* says, "Scripture has clear allusions to promises and vows made in Baptism, as in 1 *S. Pet.* iii. 21 ; *Heb.* vi. 1, 2." The practice of both Eastern and Western Church (except our own branch) is to *require* only one sponsor. "The Church baptizes infants, because she holds that Infant Baptism best agrees with the intention of CHRIST in the institution of Holy Baptism. The Church of England, so, as a true mother, takes every precaution to insure

that, after Baptism, children may be brought up in the faith of CHRIST. To this end, she has retained the Primitive institution of sponsors. She has by so doing, endeavoured to interest five persons, rather than two only, in the spiritual welfare of the child. She has also, by this, borne witness to the fact that children are presented at the font rather in the faith of the Church, than on the ground of their parents' faith; a door being thus opened even for the children of heathens and unbelievers, provided security can be obtained for their Christian education." (*Sadler*.)

3. **The Font**, or fount, so called from its being the fountain of spiritual purity through the Sacrament. Until the Church became settled almost any place where there was a sufficient supply of clean water, was used for Baptism (See *Acts* viii. 36-39; xvi. 33), but afterwards a certain portion of the Church was set apart, and called the *Baptistery*, at first outside, then inside the building, but always at the entrance, to show that Baptism is the entrance to CHRIST'S Church.—**Which is then to be filled.** Added in 1662 to prevent profanation of the Sacrament. *Note.* This service consists of two parts, 1, for the congregation; 2, for the sponsors.

#### FIRST EXHORTATION.

**All men are conceived and born in sin.** See *Ps.* li. 4, 5; *Job* xv. 14-16; xxv. 4.—**Our Saviour Christ saith**, in *S. John* iii. 5. The constant application of this text to Baptism by our Church is in accordance with the practice of the Church from the beginning.—**Regenerate**, born again, i.e., spiritually.—**That thing which by nature he cannot have**, i.e., spiritual purity.—**Lively**, living. There are dead, or paralysed members.—**The same**, Church.

#### FIRST PRAYER.

An ancient prayer, but not of the Old English Offices.



**Save Noah, &c.** A type of Baptism. See 1 *S. Pet.* iii. 19-21.—**Red sea.** See 1 *Cor.* x. 1, 2.—**Figuring thereby**, prefiguring, typifying by these two events.—**The Baptism of Thy well beloved Son.** See *S. Matt.* iii. 13-17.—**Sanctify water**, set it apart, and endue it with a power it never had before. *S. Ignatius*, one of the Apostolical Fathers, and reputed to have been one of the infants whom our SAVIOUR blessed, says, "CHRIST was baptized that He might purify water."—**Mystical washing away of sin**, the secret, internal cleansing of the heart. See *Acts* xxii. 16.—**Ark of Christ's Church**, the only place in which we can be saved. *Extra ecclesiam nulla salus.*—**Steadfast in faith.** See 1 *S. Pet.* v. 9.—**Joyful through hope.** See *Rom.* xii. 12.—**Rooted in charity**, i.e., love. See *Eph.* iii. 17.—**Troublesome world**, i.e., world full of troubles. See *Rev.* vii. 14, 15.

## SECOND PRAYER.

From the ancient Prayer Book.

**Aid of all that need, &c.** See *Ps.* lxxii. 12.—**The life . . . . dead.** See *S. John* xi. 25, 26.—**Remission of his sins**, i.e., forgiveness of the penalty due to original sin.—**As Thou hast promised**, in *S. Matt.* vii. 7, 8.—**Benediction**, blessing.—**Heavenly washing**, i.e., spiritual cleansing sent from Heaven, making us like the inhabitants of Heaven, and citizens of Heaven.—**Eternal kingdom**, from the Church temporal and militant, to the Church eternal and triumphant. See *Rev.* i. 5, 6.

## THE GOSPEL.

Appointed to show, 1, CHRIST'S willingness to receive infants, 2, that the first approach to Him is by Baptism.

## SECOND EXHORTATION.

First inserted in 1549.

**Gesture**, action, i.e., taking them up in His arms, and

blessing them.—**Favourably alloweth**, not distinctly commands.—**Charitable work**, a labour of love.

*THE THANKSGIVING.*

Taken from Hermann's Cologne Book. No direction is given as to whether it should be said by the Minister *only*, or by him and the people.

*THIRD EXHORTATION.*

The commencement of the part of the service which relates to the sponsors.

**Sureties**, i.e., those who become *bound* that, as far as they have the power, the child shall fulfil his obligations. See *Heb.* vii. 22 ; *Rom.* v. 8.

*FIRST VOW.*

"It has been customary in the Christian Church, from the most remote period, for the candidates for Baptism to renounce the devil and all his works before they were admitted to that Sacrament. Tertullian, Cyprian, Ambrose, Basil, Jerome, Cyril of Jerusalem, and many other fathers and doctors of the Church during the first four centuries speak of this renunciation as an established and universal rite." (*Palmer.*) The promise here made conveys the outward expression of repentance, and, as remission of sins is conveyed in Baptism, it is but fitting that a renunciation of those things which produce sin should be made before Baptism. "According to the ancient mode of renunciation in Baptism the party to be baptized was commanded to 'renounce Satan by stretching out his hands as to one present,' where the protending of the hand towards the west, that quarter of the heaven whence darkness begins, the prince of darkness was idigitated," i.e., *indicated.* (*L'Estrange.*) **Renounce**, forsake entirely.—**The Devil.** See *S. James* iv. 7.—**All His works.** See 1 *S. John* iii. 8.—**Vain pomps,**

empty shows. See 1 *S. John* ii. 15, 16.—**The same**, world.—**Carnal**, fleshly. See *Rom.* viii. 6–14. The answers to these vows are given emphatically, in the first person singular, as if the child were answering for himself.

#### SECOND VOW.

Profession of faith at Baptism. See *S. Mark* xvi. 16; *Acts* viii. 36–38. For notes on the Creed, see *Morning Prayer*. The Apostles' Creed is merely an amplification of the formula of Baptism. See *S. Matt.* xxviii. 19, 20.

#### THIRD VOW.

**Wilt thou.** Dost thou wish. The Eastern Church adopts the Nicene Creed, which is merely an amplification of the Apostles' Creed. See *Acts* ii. 41.

#### FOURTH VOW.

See *Eccles.* xii. 13, 14; *Deut.* v. 27–29; *S. Matt.* vii. 21–23; *S. John* ii. 3–6. Thus in these four vows we have repentance, faith, and obedience, the three necessary things for eternal life.

#### THE SHORT PRAYERS.

“The four petitions with which the benediction of the water begins now, as it began when it was a separate service, are substantially taken from the ancient ritual of the Gallican Church.” (*Annotated Prayer Book*.)

1. **The old Adam**, i.e., the old sinful nature derived from Adam. See *Eph.* iv. 20–22.—**The new man**, the new and cleansed nature given by the HOLY SPIRIT at Baptism. See *Rom.* vi. 1–4; *Eph.* iv. 23, 24.
2. **Carnal affections**, fleshly lusts. See *Gal.* v. 24.—**All things belonging to the Spirit**. See *Gal.* v. 22, 23.
3. **Triumph**. See 1 *S. John* v. 4.
4. **Through Thy mercy**, upon which the efficacy of baptism wholly depends. See *Tit.* iii. 5.

## CONSECRATION OF THE WATER.

The method of blessing the water has varied in various places, but generally the sign of the cross has been used. Though not ordered it is not forbidden here. The prayer of consecration is derived from different sources.—**Both water and blood.** See *S. John* xix. 34; 1 *S. John* v. 6. The mention of this fact here is most appropriate; for, as our sins are washed away in Baptism, and nothing but the Blood of CHRIST can take away sin, so in Baptism the water and the Blood must be spiritually one.—**Gave Commandment.** See *S. Matt.* xxviii. 18-20.—**Thy Congregation,** not merely this congregation, but Thy congregation generally, the whole Church.—**Sanctify this water to the mystical washing away of sin.** The sign of the cross should be used here; over the water, as a symbol that the blessing *then* comes, and that the blessing is from the cross of CHRIST. The same phrase is used in the first Collect. See page 190.

## THE BAPTISM.

**FIRST RUBRIC. Name this child.** The custom of giving children a name at Baptism, in addition to that which they derive from their parents, is founded upon a similar custom amongst the Jews at Circumcision. See *S. Luke* ii. 21. Because this name is first given when the child is made a Christian it is called *the Christian name*.

**SECOND RUBRIC. Shall dip it in the water, i.e.,** if the sponsors shall certify that it may be safely done, which in our cold climate is a very necessary precaution to take. *Cave*, in his "Primitive Christianity," says, that the dangers incurred by dipping infants in this cold climate is the reason why the custom has been generally disused, but this is open to doubt, inasmuch as infants are not denied the use of cold water at home, and more-

over there is no objection to the water being tepid in the font. Laziness is much more likely to have been the cause. Dipping is undoubtedly the primitive way of baptism, though it is not essential. In England, the disuse of immersion was very gradual, and commenced as early as the ninth century, for at the Synod of Chelsea, July 27, 816 A.D., affusion is condemned as a new thing. Trine immersion, or dipping three times (now changed to pouring water) is the ancient and Catholic practice, once at the mention of each Person of the Trinity.

**THIRD RUBRIC.** To pour water upon it, not sprinkle with a drop or two.

*THE RECEPTION INTO THE CONGREGATION.*

**The sign of the Cross.** S. Basil, a Father of the fourth century, tells us, "an ecclesiastical constitution had prevailed from the Apostles' days, that those who believed in the Name of the LORD JESUS, should be signed with the sign of the Cross;" and Tertullian, who was born about 160 A.D., and therefore lived within a comparatively few years of the Apostles, says, that in all ordinary actions of their lives Christians were accustomed to use the sign of the Cross; indeed, though the passage has a deeper meaning, it is probable that S. Paul refers to the custom in *Gal.* vi. 14. The most able defence of this sign is to be found in our own thirtieth canon, from which we extract the following: "The honour and dignity of the name of the cross begat a reverend estimation even in the Apostles' times (for ought that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions, thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their LORD and SAVIOUR, who died for them upon the cross. And this sign they did not only use themselves with a

kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to His service, whose benefits bestowed upon them in Baptism the name of the Cross did represent. And this use of the sign of the Cross in Baptism was held in the Primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At which time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of CHRIST'S merits, the sign whereof they could no better endure. This continual and general use of the sign of the Cross is evident by many testimonies of the ancient Fathers." See *S. Matt.* x. 38; *S. Luke* ix. 23.—**In token**, i.e., to signify.—**Christ's faithful soldier, &c.** See *Rom.* xiii. 12-14; *Eph.* vi. 10-19; *1 Thess.* v. 8; *2 Tim.* ii. 3, 4. The Roman Emperor, Constantine, is said to have been converted to Christianity, when on a military expedition, by the appearance in the sky of the sign of the Cross, with an inscription bidding him *conquer by that*; from thenceforward he became a soldier of the Cross.

#### ADDRESS AFTER BAPTISM.

**This child is regenerate**, born again of water and the HOLY GHOST. This is no hesitating affirmation, admitting of exceptions, but the plain statement of a **fact**.—**Grafted**, engrafted, a metaphor taken from the garden. See *S. John* xv. 5. Our union with CHRIST'S Body, which is begun at Baptism, is the source of all our life, and is so represented in Holy Scripture. See *S. John* xv. 1-8; *1 Cor.* xii. 12, 13; *2 Cor.* v. 17; *Gal.* ii. 20; *Eph.* iv. 16; *Col.* ii. 6-19. "There is not one word throughout the Epistles which would lead us to suppose that GOD recognises two Churches, a visible Church of mere professing Christians, and an invisible one of true

believers ; there is not one word about two callings, an effectual calling, and an ineffectual one ; there is not one word about two elections, an inner election to glory amidst an outer election to mere ecclesiastical privilege ; there is not one word respecting two brotherhoods, but all are brethren, all are assumed to be in one family, one household." (*Sadler*.) We may add that all the public services of our Church are constructed on this principle. *S. Barnabas*, who is referred to in *Acts* xi. 22-24, says, in an Epistle which has come down to us, "we descend into the water full of sins, and filthiness, but we emerge from it bearing fruit, and having fear in our heart, and in our spirit hope in CHRIST."—**These benefits**, viz, regeneration, and engrafting into CHRIST'S Church.—**With one accord**, with one consent, heart and voice.—**This beginning**. Baptism is here called the beginning of life, because that life now begins which never ends. Life in its highest sense is that which is derived to the soul, "*dead in trespasses and sins*," from the HOLY SPIRIT and commencing at Baptism. See *Rom.* vi. 1-13 ; *Col.* ii. 11-13.

#### THE THANKSGIVING.

**To regenerate this infant with Thy Holy Spirit.** Here again is no hesitating language. See *Acts* ii. 38, 39. The Puritans at the last revision objected to this statement, but the Bishops answered, "Seeing that GOD'S Sacraments have their effects, where the receiver doth not '*ponere obicem*,' put any bar against them (which children cannot do) ; we may say in faith of every child that is baptized, that it is regenerated by GOD'S HOLY SPIRIT ; and the denial of it tends to Anabaptism and the contempt of this Holy Sacrament, as nothing worthy, nor material whether it be administered to children or no."—**To receive him for Thine own child by adoption.** Naturally we are the "children of wrath." See

*Eph.* ii. 3. In Baptism we are made "the children of grace" by being adopted into GOD'S family, the Church. See *S. John* i. 12, 13; *Rom.* viii. 14-17; *Gal.* iii. 26, 27; iv. 5-7.—**Incorporate**, i.e., made part of a body.—**Being dead, &c.** This does not refer to the future, but to the present, to the effects of Baptism now produced.—**Crucify the old man.** See *Rom.* vi. 6; *Eph.* iv. 22-24. After Baptism we should constantly strive to conquer the remains of our old nature, which is derived from Adam, and hence called *the old man*.—**Body of sin**, sinful body, full of sin.—**The residue**, i.e., the rest.

#### THE LORD'S PRAYER.

In the Primitive Church this Prayer was never allowed to be used by any but the baptized, seeing that until they were baptized they could not in a Christian sense call GOD our FATHER. See *Rom.* viii. 15.

#### THE CONCLUDING EXHORTATION.

**Shall call upon him**, exhort, advise him.—**Hear Sermons.** This includes general attention to the duties of public worship. See *Deut.* xxxi. 12, 13.—**Our profession**, our calling, our business.—**To follow the example of our Saviour Christ.** See *1 S. Pet.* ii. 21.

#### FIRST RUBRIC AFTER THE SERVICE.

Our Church here expresses no opinion as to the condition of infants who die unbaptized, and in this she follows the general custom of Christendom. Holy Scripture is equally silent on the subject. See *S. Mark* xvi. 16. But at the same time the rubric gives no countenance to the neglect of this Sacrament, which is founded on the supposition that infants will go to Heaven whether they are baptized or not. The sin of neglect, if it does not fa"



upon the children, will certainly fall upon the parents, and this should be sufficient to deter them from any rash conduct in the matter.

### THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

**In houses**, not in the vestry, for if the child is not too ill to be brought to the vestry it is not too ill to be brought to the Font.

**FIRST RUBRIC.** **Admonish the people**, both in public and private.—**Defer not the Baptism of their children.** In the Primitive Church the two great times for baptizing were Easter and Whitsuntide, and, as a rule, Baptism was administered only at these seasons, but the rule was not absolute. *Socrates*, in his Church History, however, mentions a country where it was only administered at Easter, and in consequence a great many persons died unbaptized. Certain it is that in the early ages of the Church Baptism was frequently deferred, and that by the parents, or candidates themselves, but it was against the spirit of the Church, and was the subject of warm remonstrance.—**Longer than the first or second Sunday, &c.** This arrangement, if carried out, would cause Baptism to be about eight days after birth, so bringing it into closer analogy with Circumcision, its type.—**Great and reasonable cause**, such as sickness, and very long distance from Church.

**THIRD RUBRIC.** **Lawful minister**, i.e., minister lawfully ordained by a Bishop. Our Church knows no other, though, in common with the rest of Christendom, she permits lay Baptism *in extremis* when no minister is near.—**Present exigence**, present requirement, the amount of danger being the rule. The consecration prayer should always be one.

THE MINISTRATION OF BAPTISM TO SUCH  
AS ARE OF RIPER YEARS, AND ABLE TO  
ANSWER FOR THEMSELVES.

**Such as are of riper years**, i.e., more advanced years. As in Confirmation, so here, no *age* is stated, and the phrase *riper years*, is merely explained by **able to answer for themselves**, so that this service ought not to be confined to grown up people. It is a noteworthy fact that there was no such service in our Prayer Book till after the Great Rebellion when the Dissenters had the upper hand. The service was composed under the direction of a Committee of Convocation by Dr. Griffith, Bishop of S. Asaph.

**FIRST RUBRIC.** **Some other discreet persons**, persons of character and discretion, if the parents are dead or careless.—**Their examination.** In the Primitive Church, the instruction and examination of candidates for Baptism was a matter of great care, and conducted by the order of Catechists, set apart for this special duty, and it is said that in some cases the preparation lasted for years. Generally, however, the time varied according to the aptitude of the Catechumen.—**Principles of the Christian religion**, i.e., the elementary part, the rest being left till after Baptism. See *Heb.* vi. 1, 2.—**To prepare themselves with prayers and fasting.** *Justin Martyr* (A.D. 140) says, "Whosoever are persuaded and believe those things to be true which are delivered and spoken by us, and undertake to live accordingly, they are commanded to fast and pray, and to ask GOD remission of their former sins, we also praying together with them and fasting; then they are brought to us where water is, and are regenerated in the same manner of regeneration by which we are regenerated." This preparation is

most important, inasmuch as the effects of adult Baptism depend entirely upon fitness. Simon Magus was baptized, but see S. Peter's rebuke of him, *Acts* viii. 21, 23.

**Godfathers and Godmothers.** Number not specified. Presumably the same as in the case of Infants. In this case their duty is merely that of witnesses, and advisers, not sponsors. It is to be noted that no discretion is left to the minister as to the *time* of the Baptism, it is always to be on a Sunday or Holy Day, and in public.

A CATECHISM, THAT IS TO SAY, AN INSTRUCTION TO BE LEARNED OF EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

*THE TITLE.*

The title to our Catechism is what we may call the Prayer Book signification of the word. Catechism is a word which is perfectly general, derived from *κατηχέω*, and can be applied to any subject. Catechism means instruction by question and answer. This method of instruction was extensively used in the early times of the Church, and traces of it can be found in several parts of the New Testament, e.g., *S. Luke* i. 4; *Acts* xxi. 21; *1 Cor.* xiv. 19; *Gal.* vi. 6; where the Greek word for catechise is used. When converts increased in number it became necessary to appoint for their instruction, especially before baptism, a special order of men, named Catechists. The converts were called catechumens, or those being instructed catechetically. The Evangelist S. Mark founded and conducted a school at Alexandria, where this method of instruction was cultivated, and from it came some of the most celebrated Fathers of the Church. Our own Catechism was issued at two different times, and until the last revision of the Prayer Book was merely the introduction of the Confirmation Service. The first part, to the end

of the LORD'S Prayer, is ascribed to Bishop Goodrich and Dean Howell, of Ely ; the portion on the sacraments to Bishop Overall, of Lichfield, then of Norwich, whom *Camden* speaks of as " a prodigious learned man." " Luther published a short catechism in 1520, and his larger and smaller catechisms in 1529. The Geneva Catechism appeared in 1536. The Catechism of the Church of England was published in 1551 ; the Heidelberg or Palatine Catechism in 1563 ; the Tridentine Catechism in 1566 ; and Noel's Catechism in 1570. James I. at the Hampton Court Conference, recommended additions which were adopted in 1604. The Catechism of the orthodox Greek Church was published in 1642 ; the Shorter Catechism, prepared by the Assembly of Divines, in 1647 ; and the Longer in 1648." (*Townsend.*) The Scottish *Bishop Wordsworth* rightly says, " King James caused the latter part of the Catechism—concerning the Sacraments—to be added in 1604 ; but not till the Reformed Church had gone on for more than fifty years without that necessary addition, and still, after more than two centuries and a half we have to wait—how much longer ?—for a further addition, scarcely less needful, concerning the constitution and ministry of the Church. What wonder if our people still fall into dissent and Popery ?" *Bishop Ken* says, " It is a great error to think that the Catechism was made for children only ; for all Christians are equally concerned in those saving truths which are there taught, and the doctrine delivered in the Catechism is as proper for the study, and as necessary for the salvation of a great doctor, as of a weak Christian, or a young child."

A little insight into the history of the Catechism, as well as some sound doctrine, may be gathered from the following words of *Bishop Hall*. " It was the observation of the learnedest King that ever sat hitherto on the English throne, that the cause of the miscarriage of our people into Popery and other errors was their ungroundedness in the point

of catechism. How should those souls be but carried about with every wind of doctrine that are not well ballasted with solid information? Whence it was that his said late Majesty, of happy memory, gave public order for bestowing the latter part of GOD'S day in familiar catechizing; than which nothing could be desired more necessary and behoveful to the souls of men. It was the ignorance and ill-disposedness of some cavillers that taxed this course as prejudicial to preaching, since, in truth, the most useful of all preaching is catechetical. This lays the ground, the other raiseth the walls and roof. This informs the judgment, that stirs the affections. What good use is there of those affections that run before the judgment, or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service. I thank GOD, not unpainfully, not unprofitably; but there is no one thing whereof I repent so much as not to have bestowed more hours in the public exercise of catechism, in regard whereof I would quarrel with my very sermons, and wish that a great part of them could be exchanged for this preaching conference."

*Note.* As the writer has already published an explanation of the Catechism in a cheap and handy form, he will not repeat it here, but simply refer the reader to his "Handbook of Graduated Questions on the Church Catechism," price sixpence, and published by Messrs. Simpkin, Marshall, and Co., of London; and Mr. John Heywood, of Manchester.

#### RUBRICS AFTER CATECHISM.

**1. The Curate.** The clergyman in charge.—**Every Parish.** Showing how important this matter is.—**Diligently.** Mark the word.—**Upon Sundays and Holy-days.** Because most people come together on those days.

**Openly.** *Canon* 59 of our Church, which relates to the

same subject, and threatens with suspension and excommunication, the clergy who neglect to catechise, and the parents who neglect to send their children, provides that the clergyman shall teach young persons their catechism, and examine them in it, "for half an hour or more" *before* Evening Prayer on Sundays and Holy-days, as well as after the Second Lesson.—**Instruct** in new matter.—**Examine** in old matter.—**Children**. Probably unconfirmed children.

2. **Dames**, i.e., mistresses, from the Latin, *Domina*, mistress. The derangement of our social system by the progress of material prosperity makes attention to this rubric very hard, but may we not try to rouse superiors to a sense of their duty?—**Ordered by the Curate**, i.e., directed by him.

3. **Competent age**, of which the Bishop is the judge.—**Mother tongue**, not in Latin, as of old. One principle of our Reformation was that understanding should accompany duty.

#### THE ORDER OF CONFIRMATION, OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED, AND COME TO YEARS OF DIS- CRETION.

**Years of discretion**. No limit here. The *discretion* is simply defined in the Baptismal Service, and elsewhere, as ability to say the Catechism, and to receive instruction in it. In the early Church Confirmation was regarded as a supplementary part of Baptism, and, even in the case of infants, was administered immediately after Baptism if a Bishop was at hand, if not, as soon after as possible. An instance of both kinds will be found in *Acts* viii. 14-17 ; xix. 1-6. *Dean Comber* says that in the middle ages in England Confirmation was administered at five years

of age. Our present practice, both as to age and manner, is a departure from primitive usage, but a departure which is sanctioned by the whole of the Western Church. The word Confirmation does not occur in Holy Scripture. The terms there used are the "*seal*" and "*unction*," and "*laying on of hands*." See 2 *Cor.* i. 21, 22; *Eph.* i. 13, 14; iv. 30; 2 *Tim.* ii. 19; 1 *S. John* ii. 20-27; *Heb.* vi. 1, 2. *Confirmation* means strengthening, and has reference to two things, 1, the confirmation by GOD of the grace already given in Baptism; 2, the confirmation by the candidates of their baptismal vows.

#### THE ADDRESS.

Inserted first in 1662.

**To the more edifying**, to the greater instruction, improvement, or building up in holiness. See 2 *Cor.* xii. 19.—**The Church hath thought good to order.** The Church has power to alter that which is not of Divine obligation. See *Article* 20.—**They may themselves, &c.** This is the candidate's part in confirmation, upon which its blessing to them depends. But, though an edifying, it is not a necessary part of the rite, as appears from the fact that till the last revision it did not exist in our Prayer Book. In the early days the renewal of baptismal vows was independent of Confirmation, and of frequent occurrence. "The Primitive Christians on the anniversary of our LORD'S Baptism, as Gregory Nazianzen relates, used to renew the professions which they had made in their Baptism." (*S. Francis of Sales*.) *Numbers* xxx. 2; *Deut.* xxxiii. 21-23; *Ps.* lxxvi. 11; *Prov.* xx. 25; *Eccles.* v. 4-6; *Judges* xi. 30, 31.—**Endeavour themselves**, exert themselves, GOD being their helper. See 2 *Cor.* iii. 5; 2 *S. Peter* i. 10.

#### THE QUESTION.

To be answered by each one audibly and distinctly. Its terms are based upon the preceding exhortation.

The Bishop speaks in the name of GOD, by whose authority he acts, and the answer, though made to a man, is in reality made to GOD. See *S. Matt.* x. 40 ; *S. Luke* x. 16 ; *S. John* xiii. 20 ; *2 Cor.* v. 20 ; *1 Thess.* ii. 13. Hence the danger of a false reply. See *Acts* v. 1-5. A lie is bad enough at all times, but what shall we say of such a lie as this?—The candidate having performed his part in the Confirmation, the rest of the service refers to the Confirmation of grace.

#### THE VERSICLES.

Here until the last revision, in accordance with ancient custom, the Confirmation service began. The first two versicles are from *Ps.* cxxiv. 8 ; the next two from *Ps.* cxiii. 2, the last two from *Ps.* cii. 1.

#### THE FIRST COLLECT.

Used in our Church from the earliest times, being found in an ancient office as early as A.D. 700.

**To regenerate.**—In Holy Baptism.—**The Spirit of Wisdom, &c.** See *Isa.* xi. 1-3, which is a prophecy concerning CHRIST, and in Him of all His people. See *Rom.* viii. 9. The gifts here named are sevenfold, and signify perfection, seven amongst GOD'S ancient people being a *perfect* number. See *Rev.* i. 4 ; iii. 1 ; iv. 5 ; v. 6, for the seven gifts. None of these gifts can be understood properly if the words by which they are expressed are taken in their popular meaning. They refer alone to the spiritual life, and are all that it needs for increase unto perfection. "The ordinary gifts of the Spirit are, 1, the spirit of *wisdom* which makes us seek after GOD (*Rom.* viii. 14) ; 2, of *understanding*, which teaches us the truths of our religion (1 *S. John* ii. 27) ; 3, of *counsel*, which teaches us which of two ways to choose when they are set before us (*Ps.* lxxiii. 23, 24 ; *Phil.* i. 9-11) ; 4, of *ghostly strength*, to enable us to do our Christian duties (*Eph.* vi.



10) ; 5, of *knowledge*, which teaches us the will of GOD (*Col. i. 9*) ; 6, of *true godliness*, which teaches us to live pious lives (*1 S. Pet. i. 22*) ; 7, of *holy fear*, which teaches us to reverence GOD (*Isa. xi. 2, 3* ; *Heb. xii. 28*).” (*Priest’s Prayer Book*.) The growth of spiritual gifts in the soul is gradual. At Baptism the seed alone is planted, at Confirmation the growth is strengthened, or if the grace has been weakened it is then renewed, and after Confirmation grace is steadily increased by each worthy reception of Holy Communion.

#### THE CONFIRMATION.

THE RUBRIC. The Bishop should be seated in his chair at the entrance to the chancel, between the Font and the Altar, to symbolize that Confirmation is a step between the two. He is required to **lay his hand upon the head of every one severally**, one at a time, saying the words of Confirmation to each, in order to show that the HOLY SPIRIT comes not only to the Church collectively, but to each one individually. Till the first Prayer Book of Edward VI., the person to be confirmed was anointed, and signed with the sign of the Cross, a custom exceedingly ancient, but the chrism or anointing was omitted from our service in 1549, and the sign of the Cross in 1552, from fear of Popery. The laying on of hands is a sacramental act of blessing. See *Gen. xlviii. 14* ; *Lev. i. 4* ; *Numb. viii. 10, 11* ; *Deut. xxxiv. 9* ; *S. Matt. xix. 13-15* ; *S. Luke iv. 40* ; *Acts vi. 6* ; *viii. 17* ; *ix. 17* ; *xiii. 3* ; *xix. 6* ; *1 Tim. v. 22*. The laying on of hands being an outward sign of inward grace raises Confirmation to the rank of a Sacrament, according to the definition in our Catechism, and no loyal Churchman will doubt that the spiritual gift comes when the Bishop’s hands are laid upon the head and not before. Confirmation according to the usage of the Western Church is confined to the Episcopal Office. At the last revision

the Puritans objected, but the Bishops replied that "the reserving of Confirmation to the Bishops doth argue the dignity of the Bishops above presbyters," and ought not to be otherwise. "The Fathers everywhere impute unto Confirmation that gift and grace of the HOLY GHOST, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, against temptation and sin." (*Hooker.*)

*FIRST COLLECT AFTER CONFIRMATION.*

Peculiar to our Prayer Book, though in substance to be found elsewhere.

**After the example of Thy Holy Apostles.** See *Acts* viii. 14-17; xix. 1-6; *Heb.* vi. 1, 2. It will be observed that our Prayer Book simply claims for this act of Confirmation Apostolic usage, without saying a word upon the distinction between the miraculous gifts of Confirmation having ceased, as such cessation is a matter of experience. No doubt such gifts, if not entirely gone, are given in very small measure now, but when necessity so requires, if ever, they will be restored. The ordinary gifts remain. See *1 Cor.* xii. 1-15. "S. Augustine acknowledgeth that such gifts were not permitted to last always, lest men should wax cold with the commonness of that the strangeness whereof at first influenced them. Which words of S. Augustine declaring how the vulgar use of those miracles was then expired are no prejudice to the like extraordinary graces more rarely observed in some, either then or of later days." (*Bishop Jeremy Taylor.*) Miracles have not ceased. Their manifestation varies with various times.—**To certify them (by this sign) of Thy favour and gracious goodness towards them.** In the *Catechism* a Sacrament is defined not merely as a sign of grace, but as a pledge to assure us thereof. Both here.—**Fatherly hand.** A loving and gracious hand. See *2 Cor.* vi. 17, 18. To protect from

evil.—**Holy Spirit**, Whom they have now received.—**With them**, to enable them to bring forth His fruits. See *Gal.* v. 22–25. **Lead them**, through the wilderness of this world. See *Exod.* xiii. 20–22.—**Knowledge and obedience**, both, not one without the other. See *S. John* xiii. 17.

#### SECOND COLLECT.

“Inserted in 1661, probably with the intention of placing at the end of the Service a prayer for the general congregation, the preceding one being for the newly confirmed.” (*Annotated Prayer Book*.) It is based upon the collect in the ancient service.

**Hearts and bodies**, a phrase signifying our whole being, inner and outer, soul and body. See *1 Thess.* v. 23. Hence, in view of this Confirmation should not be an excuse for gaudy display, or social festivity. Female candidates should especially observe *1 Tim.* ii. 9, 10; *1 S. Pet.* iii. 1–5.

#### THE LAST RUBRIC.

This is the ancient law of the Church of England, and of the Church Universal. “The like provision is made by our Provincial Constitutions, which allow none to Communicate (unless at the point of death) but such as are confirmed, or at least have a reasonable impediment for not being confirmed; and the Glossary allows no impediment to be reasonable, but the want of a Bishop near the place.” (*Wheatley*.) See *S. James* ii. 10; iv. 17.

#### THE FORM OF SOLEMNIZATION OF MATRIMONY.

The following account of an English marriage in the <sup>16th</sup> century may not prove useless. The laws of King Edward “direct that a man, who wished to wed maid or

widow, was first to appoint a meeting, at which both parties were to be attended by their friends. He was then to declare, and his friends to give their word for him, that he wished to have her to wife according to GOD'S law and the rule of Christian truth. The woman and her friends giving their consent, he was then to show to them that he had property enough to maintain his wife ; and his friends were to assure this also ; he was next to say what part of his goods he would settle upon her, and let her choose a gift for herself. Then, if all was agreed, her friends were to promise her to him, 'to wive and to right live,' and take security from the bridegroom for the completion of the marriage. If she survived him, the law gave her half his property, until she might marry again, or the care of the whole, if there were children. When she was to be given away, the law required that the Priest should be present, who should 'rightfully with GOD'S blessing join them together to all fulness of happiness.'" (*Churton.*)

**FIRST RUBRIC. Banns**, from *bannum*, a proclamation. The object is to prevent clandestine marriages, and marriages within the forbidden degrees, a table of which is ordered to be set up in every Church. *Tertullian* (second century) bears witness that in his time proclamation was made of the names of persons intending to be married in the face of the congregation. The present rubric is derived from a law passed in the Synod of Westminster, A.D. 1200, which required publication of banns three times. This rubric requires the banns to be published before every marriage, and the Bishop's licence instead was intended to be exceptional.—**Immediately after the second lesson.** These words have been inserted on the authority of an Act of Parliament (4 George IV. c. 76,) instead of *immediately before the sentences of the offertory*, which is in the rubric of 1662. The change therefore has been made without the concurrence of the Church.

**SECOND RUBRIC.** Fifteen days' actual residence by one of the parties in the parish where they are to be married is required by law. If the parties are not married within three months of the publication of the banns they must be published again.

**THIRD RUBRIC. Body of the Church.** The marriage service consists of two parts, the marriage itself, which should be performed in the body of the Church, and the supplementary devotions which are to take place at the altar.

#### THE EXHORTATION.

Based upon that used before the Reformation. Inserted 1549.

**In the face of**, i.e., the presence of.—**Honourable estate.** See *Heb.* xiii. 4.—**Instituted of God in the time of man's innocency.** See *Gen.* ii. 18–24. There not a civil contract.—**Signifying unto us the mystical union betwixt Christ and His Church.** GOD intended this at its institution. See *S. Matt.* xxv. 1–13; *Eph.* v. 22–33; *Rev.* xix. 7–9; xxi. 9, 10. Compare also, *Gen.* ii. 18–24; *S. Matt.* xix. 5, 6; *Rom.* vii. 2–4; *1 Cor.* vii. 39.—**In Cana.** See *S. John* ii. 1–11.—**Commended by S. Paul.** *Heb.* xiii. 4.—**Enterprised**, ventured upon.—**For a remedy against sin, &c.** See *1 Cor.* vii. 1–9.—**For the mutual society, &c.** See *1 Cor.* vii. 14.

#### THE SOLEMN CHARGE.

In use before the Reformation. Intended to still further guard against any breach of GOD'S law by marriage within the forbidden degrees. The Rubric following the charge was inserted to prevent frivolous objections. The phrase *putting in a caution* means giving an undertaking, or security, generally in money, to prove the alleged impediment. In Christian countries the foundation of the laws of affinity is *Lev.* xviii. although additions have

been made at various times, and in various churches. Our present table of affinity, which is generally printed with the Prayer Book, is the compilation of Archbishop Parker in the reign of Queen Elizabeth.

#### THE QUESTION.

**To live together after God's ordinance**, stated more at large in concluding exhortation.—**So long as ye both shall live.** An absolute prohibition of re-marriage after divorce. See *S. Mark* x. 1-12; *Rom.* vii. 1-3. The Question is from the Old Marriage Service.

**RUBRIC.** **The Minister, receiving the woman at her father's, or friend's hands,** to signify that the parental authority which GOD gave is given back to GOD, and by Him, through His Minister, transferred to the husband.

#### THE CONTRACT.

From the old English services.

**To have and to hold**, i.e. to have and to keep.—**For better for worse**, under all circumstances good or bad.—**For richer for poorer**, in riches and poverty.—**To cherish**, treat with love and kindness.—**Till death us do part.** See *above*.—**According to God's holy ordinance.** In the ancient service it was *if holy chyrche it wol ordeyne*.—**Thereto I plight thee my troth**, i.e. that I will do all this I pledge thee my truth, or word.

#### THE MARRIAGE.

**RUBRIC.** *Bingham* says concerning the ring in marriage; "this was an innocent ceremony used by the Romans before the times of Christianity, and in some measure admitted by the Jews. Tertullian inveighs against the heathens for having degenerated from the institutions of their ancestors, which taught women modesty and sobriety, when they knew no other use of

gold but upon one of their fingers, which their spouse adorned with the ring of espousals." *Hooker* says in reply to the Puritan objections to the ring in marriage, "the ring hath always been used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our purposed endless continuance in that which we never ought to revoke. The cause why Christians use it, as some of the Fathers think, is either to testify mutual love, or rather to serve for a pledge of conjunction in heart and mind agreed upon between them." See *latter part of the following prayer*. "Ritualists and others have inferred various analogies and emblems from the ceremony of the ring. Thus it is of *gold*, to indicate the value and duration of wedded love ; it is *round*, to denote the indissoluble nature of the bond ; and it is placed on **the fourth finger of the left hand** to be always in sight, and because that finger being seldom used, it will be less liable to be worn out or lost." (*Trollope*).—**The accustomed duty**, the marriage fees, which are different in different places. In the Rubric before the Reformation, and in the Prayer Book of 1549, the spousals, or token of dowry, pieces of gold and silver, were here ordered to be placed on the Book. In 1552 the alteration was made.

**With my body I thee worship.** The very words used before the Reformation, and objected to by many Protestants, because they seem to imply a worship to be given to a woman which should be given to GOD alone. By the use of this word the man promises *to honour, or pay all respect to the woman*, as his *wife*, and not to treat her as a *concubine*, the word being synonymous with *honour*, according to its usual meaning in the old writers, and also in several passages of the authorized version of the Bible. "Worschipe thi fadir and thi modir." (*Wickliff*.) *S. Matt.* xix. 19. See also *S. Luke* xiv. 10 ; *Ps.* viii. 5. (*Bible and Prayer Book Versions compared*.) "In addressing some magistrates we still say *your worship*, when, of course,

we mean *your honour*." (*Glossary of Obsolete Words*).—**With all my worldly goods I thee endow.** This does not mean that he hands over all his property to his wife, but that he gives her an equal share in it with himself.—**In the Name of the Father**, here, according to the ancient service, the ring was to be placed upon the bride's *thumb*; at the mention of the **Son** it was to be placed upon the next *finger*, at the mention of the **Holy Ghost** upon the next, and when he said **Amen** he was to place it upon the fourth finger, where it was to be left.

#### THE PRAYER.

Very similar to that following the marriage in the old Book.

**Author of everlasting life.** See *Heb.* v. 9.—**Send Thy blessing upon these Thy servants.** In the old Latin Service it was, *send Thy blessing upon this ring . . . which we bless in Thy Name.* The Priest speaks officially, and authoritatively. Hence the Marriage Service ought not properly to be performed by a Deacon.—**Isaac and Rebekah.** See *Gen.* xxiv. 67.—**Covenant, agreement.**

#### DECLARATION OF MARRIAGE.

**Those whom God, &c.** See *S. Matt.* xix. 6.

**Consented together, covenanted together.**—**Either to other,** the one to the other.—**Pronounce,** proclaim authoritatively.

#### THE BLESSING.

Same as before the Reformation, except the sign of the Cross, retained in 1549, omitted 1552. Here ends the first part of the Marriage Service.

**RUBRIC.** A distinct recognition of processional hymns. The first Psalm is the same as of old. "The latter Psalm was probably added to be used when the woman was past child-bearing." (*Interleaved Prayer Book*.)



**RUBRIC AFTER PSALMS.** *Before the Lord's Table*, in front of, as in the Communion Service.—*At the Table.* Position not specified, but no doubt the usual one, in front.

The rest of the Service is mainly the same as in the ancient Offices. "The Benediction which concludes the Office is found in the ancient Manuals of the Churches of Salisbury and York." (*Palmer.*) The Exhortation is peculiar to our Prayer Book.

#### THE LAST RUBRIC.

"To end the public solemnity of marriage with receiving the Eucharist is a custom so religious and so holy that if the Church of England be blameable in this respect, it is not for suffering it to be so much, but rather for not providing that it may be more put in use. If there be anything in the Christian religion strong and effectual to draw men's minds to make the greater conscience of wedlock, and to esteem the bond thereof a thing which cannot be without impiety dissolved, it is the Sacrament of the Holy Eucharist, in regard of the force whereof Tertullian breaketh out into these words concerning matrimony therewith sealed: 'I know not which way I should be able to show the happiness of that wedlock the knot whereof the Church doth fasten, and the Sacrament of the Church confirm.'"  
(*Hooker.*)

#### THE ORDER FOR THE VISITATION OF THE SICK.

**RUBRIC.** Notice shall be given, in accordance with *S. James* v. 14, 15.

**Peace be, &c.** This salutation is in accordance with ORD'S direction in *S. Luke* x. 5, and has been used

in our Church from early times. The old salutation however, continued, *peace be to those who go in, and those who go out.*

**Remember not, &c.** The same as before Reformation, except that **Spare Thy people** was then *parce famulo tuo*, thus limiting the prayer to the sick person. He prays for the soul, not the body, first. The origin of this prayer is suitable to sickness. See *Joel* ii. 15-17. Sickness is the consequence, directly or indirectly, of sin, hence the suitability of imploring mercy.

The Lesser Litany, LORD'S Prayer, and Versicles, all from the ancient Service.

**Let the enemy have no advantage over him.** See *Ps.* lxxxix. 22, 23. The same prayer found in other parts of the Service. *The enemy*, the invisible enemy, Satan and his host. When a man's bodily and mental powers are weakest, his temptations are often strongest, and his power of resistance the least. See *1 S. Pet.* v. 8. Satan has always had great power in sickness. See *S. Mark* ix. 17-27; *2 Cor.* xii. 1-10.

#### THE COLLECTS.

In the old Books there were nine. Two only have been retained.

##### I.

**Believe this Thy servant.** In the old Service it was, *and bless him as Thou didst vouchsafe to bless Abraham, Isaac, and Jacob*, viz., with the promise of the better country. See *Heb.* xi. 8-10. Truly this is the best way for GOD to *relieve* the sick.—**Keep him in perfect peace and safety.** The old Collect had, *send the Angel of Peace who shall keep him, &c.*

##### II.

**Grieved**, weighed down, burdened. It does not signify *vexed in spirit*, because such a state of mind in sickness would be unbecoming in a child of GOD.—**Sanctify**,

make it holy by giving him grace to bear it patiently, and during its continuance to draw nearer to Thee.—**Fatherly correction.** The ordinary afflictions of this life are to be regarded not as mere accidents, but as states of discipline and correction for the mortification of the flesh, allowed, if not directly sent by the Heavenly FATHER. See *Heb.* xii. 6–11 ; 1 *S. Pet.* i. 6, 7.—**Seriousness to his repentance.** This does not mean that his repentance before has not been serious, but that the depth of his repentance may be increased, a thing desirable even with the greatest Saints.—**Residue,** the rest.—**Painful life,** life full of pain and sorrow. See *Job* xiv. 1.

#### THE EXHORTATION.

**RUBRIC.** This form, or other like, leaving a wide discretion, but suggesting the subjects. It is compiled from various sources.

**The Lord of life and death,** the Master, the Ruler, the Disposer of life and death. See 1 *Sam.* ii. 6 ; *Job* xii. 9, 10.—**To them pertaining,** i.e., belonging to life and death, such as youth, &c.—**Whatsoever your sickness is,** i.e., of whatever nature it is, and whatever may be the known or unknown cause of its approach.—**It is God's visitation,** GOD has sent it, or permitted it to be sent. See *S. Matt.* x. 29, 30.—**In the day of the Lord,** i.e., 1. either in this special visitation, or 2. the Day of Judgment. See 2 *Cor.* iv. 17 ; 1 *S. Pet.* i. 6, 7.—**With thanksgiving.** See *Eph.* v. 20. The reason why we should bear affliction with thanksgiving is, because it is always for our benefit, and if patiently borne brings us nearer to Heaven. See *S. Matt.* v. 4 ; *Heb.* xii. 11–13.—**To be made like unto Him by suffering, &c.** Our LORD was emphatically a “Man of Sorrows,” and what is He now? See *Isa.* liii. 1–3 ; *S. Matt.* xi. 28–30 ; *Phil.* ii. 5–11 ; iii. 10 ; 2 *Tim.* ii. 11, 12 ; 1 *S. Pet.* ii. 21–24 ; *Rev.* vii. 14, 15.

## RUBRICS AFTER EXHORTATION.

1. A comprehensive summary of what every Christian should do before he departs out of this life.

4. Churchmen will do well to mark carefully the wording of this Rubric, as it is the most distinct expression, except that in the Exhortation in the Communion Service (which see) on the subject of Confession made by the Church of England since the Reformation. Whatever may be the opinion of the formal private Confession to the Priest mentioned here, Confession in some sort is sure to be made, whether formally or informally, in cases of troubled minds, and perhaps those Clergy who inveigh most against it have frequently heard Confessions under the name of "confidences." Be this as it may, our Church in each successive revision has kept this direction to encourage sick persons to confess their sins to the Priest, but at the same time with the caution, which illustrates one of the leading principles of the Reformation, that they are not *obliged* to confess, and that the confession must be of *weighty matters*. See *S. James* v. 14-16, and mark how close the order to *confess their faults* follows upon the order to *call for the Elders of the Church*. In 1549 the Rubric ended thus, *and the same form of Absolution shall be used in all private confessions*. See *Appendix*.

## THE ABSOLUTION.

It is a fact to be observed that in our reformed Prayer Book the Absolution to be given to the sick is expressed in words much stronger than existed before the Reformation. In the old Latin Service Book the form of Absolution for the Sick ran thus,—*Our Lord Jesus Christ by His great goodness absolve thee. And I by the authority of the same Lord Jesus Christ, and of the blessed Apostles Peter and Paul, and by the authority delivered to me, absolve thee from all these sins which thou hast confessed to*

*me with thy mouth, contrite in heart, and all other thy sins which thou wouldest freely confess if thou couldest remember them; and I restore thee to the Sacraments of the Church. In the Name, &c.*

**Who hath left power to His Church.** See *Notes on the Absolution in the Morning Prayer*; *S. Matt.* xvi. 18, 19; xviii. 17, 18; *S. John* xx. 19-23; *1 Cor.* v. 4, 5; *2 Cor.* ii. 10.

#### THE PRAYER.

"This prayer is in fact the original absolution, which has been given to dying persons for more than thirteen hundred years in the Western Churches. This ancient absolution or reconciliation of a penitent near death is not only found in the old formularies of the English Church, where it was long used before the preceding indicative form was introduced, but in the Sacramentary of Gelasius, A.D. 494; and for many centuries was commonly used in the Churches of the West." (*Palmer.*)

**Multitude of Thy mercies.** See *Ps.* li. 1.—**Rememberest them no more.** As far as the sinner is concerned. Being omniscient He cannot forget. See *Heb.* viii. 12.—**Open Thine eye of mercy,** i.e., mercifully regard. See *2 Kings* xix. 16.—**Renew,** implying that sinner as he is some grace still remains.—**Hath been decayed,** corrupted, made impure, and imperfect.—**Fraud and malice of the devil.** See *2 Cor.* xi. 3; *Rev.* xii. 9.—**By his own carnal will and frailness,** i.e., by his own selfish and fleshly inclinations, and weakness. All sin is not caused by the devil. See *S. Matt.* xxvi. 41; *Rom.* vii. 14, 15.—**This sick member,** of the Church, sick in soul, sick in body.—**In the unity of the Church,** to which he has been restored by Absolution.—**Consider,** see and think favourably of.—**Contrition,** deep sorrow of heart. See *Ps.* li. 17.—**Assuage his pain.** See *Ps.* xxv. 18.—**As shall seem to Thee most expedient.**—See *S. Luke*

xxii. 41, 42.—**Impute not unto him his former sins.** See *Ps.* xxxii. 1, 2.—**Strengthen, &c.** See *Eph.* iii. 16.—**Into Thy favour.** See *Rev.* xiv. 13.

*PSALM LXXI.*

The same as before the Reformation. Its suitability to sickness will be seen from verses 1, 2, 8, 10, 12, 16.

*THE ANTHEM.*

Used from the earliest times. See *S. John* iv. 42 ; *1 S. Pet.* i. 18, 19 ; *1 S. John* ii. 1, 2.

*THE COMMENDATION.*

**A most strong tower,** for refuge, and defence. See *Prov.* xviii. 10.—**Trust in Him.** See *Ps.* cxxv. 1.—**To whom all things, &c.** See *Phil.* ii. 9, 10.—**None other name, &c.** See *Acts* iv. 10–12. *The Blessing* is from *Numb.* vi. 22–26.

We may here remark that unction of the sick in accordance with *James* v. 14, was ordered in all our visitation services until the second Prayer Book of 1552. It was then omitted through Protestant influence for fear of Popery. No doubt it is not necessary to salvation, but it is a serious thing to disobey a direct command of Holy Scripture. And it may be noted that, although a certain class of persons, especially the poor, object to the unction of the sick on the ground of Popery, yet there is a widespread feeling amongst them that if a prayer is said over a dying person he is safe.

*A PRAYER FOR A SICK CHILD.*

All these prayers were added in 1662.

**To whom alone belong the issues of life and death,** i.e., in GOD's hands alone it is whether we live or die. See *1 Sam.* ii. 6 ; *Ps.* lxxviii. 20.—**Visit him with Thy Salvation,** i.e., save him both in body and soul.

*Ps.* cvi. 4.—**Live to Thee**, i.e., live holily, with GOD always before his eyes.

*A PRAYER FOR A SICK PERSON WHEN THERE APPEAR-  
ETH SMALL HOPE OF RECOVERY.*

**Father of mercies, and God of all comfort**, from *2 Cor.* i. 3. Mercies are GOD'S children, and obey His will. These children are numberless. Comfort owns Him for its GOD, He has *all* comfort, and can do as He wills with it.—**Outward man**, the body.—**Inner man**, the soul. See *2 Cor.* iv. 16; *Eph.* iii. 14–16.—**No word**. GOD'S *Word* is here put for *things*, because He speaks the word and it is done. His Word is deed. See *S. Matt.* viii. 8.—**Dissolution**, death. See *2 Cor.* v. 1.

*A COMMENDATORY PRAYER FOR A SICK PERSON AT  
THE POINT OF DEPARTURE.*

**Just men made perfect**. See *Heb.* xii. 23.—**Immaculate**, spotless. See *1 S. Pet.* i. 18, 19.—**Naughty**, wicked.—**Wiles**, deceits, snares.—**Other like**, such other.—**Spectacles**, sights, evidences.—**Mortality**, liability to death.—**Number our days**. See *Ps.* xc. 12.

*A PRAYER FOR PERSONS TROUBLED IN MIND, OR CON-  
SCIENCE.*

**Thou writest, &c.** Taken from *Job* xiii. 26. It means that by the dispensation of GOD the person has a hard lot to endure, and all his former sins are called to his remembrance so as sorely to trouble him.—**Thy wrath lieth hard upon him**. From *Ps.* lxxxviii. 7. It is a heavy burden.—**Distempers**, uneasiness of mind.

The whole of this prayer is in the words of Scripture, like so many of our prayers. And if there is a time when supplications compiled from GOD'S Book, "fall like music on the ear" of the faithful disciple, it is the time of sickness, when, as this prayer says, he **through patience and comfort of God's Holy Scriptures** has hope.

## THE COMMUNION OF THE SICK.

The ancient practice with regard to Communion of the Sick, was for the Priest either to consecrate in their presence or to reserve portions of the Sacrament which had been consecrated in the Church, and to send it by the hands of the Deacon to the sick. These customs are mentioned by *Justin Martyr*, A.D. 140, who says, "sometimes they used private consecrations of the Eucharist in the houses of sick men or in prisons, to answer these pious aids and purposes; but most commonly they reserved some small portion of it in the Church from time to time for this use, as most expeditious and convenient for sudden accidents and emergencies." (*Bingham*.) Reservation in our Church is forbidden by *Article 28* on account of its alleged abuses and dangers. It was permitted in the Prayer Book of 1549.

**FIRST RUBRIC.** The whole tenour of this rubric shows the estimation in which the Eucharist is held by our Reformed Church.—**Less disquieted for lack of the same**, because it is "generally necessary to salvation." (*Catechism*.)

## THE COLLECT.

**Visited with Thine Hand.** For the clearer expression of ideas GOD is represented to us in Holy Scripture as possessing the parts of a man, although in reality He is a Spirit, and a "Spirit hath not flesh and bones." Thus the phrase here quoted, represents GOD as having smitten the sick person with the hand, and laid him low. See 1 *Sam.* v. 10-12; *Job* xix. 21; *Ps.* xxxii. 4; xxxix. 10.

**FOURTH RUBRIC.** The principle of Spiritual Communion, when hindered from actual Communion, is here recognised.

**FIFTH RUBRIC.** **Plague**, the special form of infec-



tious disease known by that name.—**Sweat.** “This is what was called *the sweating sickness*, which first appeared in England in 1485 A.D., and frequently re-appeared. “To increase the misery of the summer,” says *Froude*, “there re-appeared in July 1551,” (*just before this Rubric was inserted in the Prayer Book*), “the strange and peculiar plague of the English nation. The sweating sickness, the most mortal of all forms of pestilence which have ever appeared in this country, selected its victims exclusively from among the natives of Great Britain. If it broke out in a foreign town, it picked out the English residents with undeviating accuracy. The sufferers were in general, men between thirty and forty, and the stoutest and healthiest most readily caught the infection. The symptoms were a sudden perspiration, accompanied with faintness and drowsiness. Those who were taken with full stomachs died immediately. Those who caught cold shivered into dissolution in a few hours. Those who yielded to the intense temptation to sleep, though but for a quarter of an hour, awoke only to die, and so rapid was the operation of the disorder, that, of seven householders who one night supped together in the City of London, six before morning were corpses. The only remedy was to be kept close with moderate air, and to drink posset ale or such like for thirty hours, and then the danger was passed.”

### THE ORDER FOR THE BURIAL OF THE DEAD.

According to the estimation in which the soul of man has been held, and the clearness of the views as to a future state, so has been the care bestowed upon the body after death. “The most ancient way of disposing of dead bodies was burying them. Abraham buried his wife Sarah in the Cave of Machpelah, B.C. 1859. (*Gen.* iii. 19.) It was practised by ancient nations, although

burning the dead was at one period common amongst the Greeks and Romans. It is frequently referred to by Homer. (B.C. 962-927.) The Romans, who adopted the practice in imitation of the Greeks, discontinued it during the fourth century, A.D. The Jews and other ancient nations buried their dead in fields, near the highways, and other places without the walls of their cities and towns. Plutarch relates of Lycurgus, that in order to do away with superstition and to accustom the youths of Sparta to such sights, he ordered the dead to be buried within the city, and permitted their monuments to be erected near the temples (B.C. 830-820.) In ancient Rome the bodies of her more illustrious men were allowed, as a favour, to be buried within the city. The Twelve Tables prohibited burial within the city. Hadrian and several emperors published edicts against the practice. Bingham shows that no burying-places existed either in cities or in churches during the first three centuries of our era. Graves in the public roads, or vaults and catacombs in the fields, were used for this purpose. The Christian Emperors prohibited the practice several centuries later. The origin of the change in the custom appears to have arisen from the erection of churches over the graves of martyrs, or the removal of their relics into the churches, and this commenced in the fourth century. The next step was the burial of emperors and kings in the church porch, or some other building of the church, which originated in the fifth century. *Catacombs*, called *cryptæ* and *arenaria*, says Bingham, from their being digged *privately* in the *sand* under ground, were the places used for Christian burial during the first three centuries of our era. The catacombs in the Via Appia, near Rome, extend for six miles under ground. The bodies of S. Peter and S. Paul are said to have been interred in these catacombs. The Christians often assembled in them for the celebration of Divine worship." (*Town-*

*send*.) The appearance now of these ancient burial-places shows what care the early Christians bestowed upon their dead, regarding the bodies of the saints as temples of the HOLY GHOST. See 1 *Cor.* vi. 19, 20. If the heathen persecutors wished specially to wound the feelings of, and heap insult upon the Christians they used to *burn* their dead, to ridicule the idea of the resurrection of the body. See *Acts* v. 6 ; viii. 2 ; ix. 37. "In the primitive times the body, immediately after death, was washed and arrayed in new garments ; and the clergy and people watched the remains until the time of burial came. During this interval psalms were sung, and lessons were read. The body was then carried to the church with the singing of psalms and of anthems." (*Palmer*.) See *Gen.* xxxv. 8 ; 1 *2*, 3, 5, 26 ; 2 *Sam.* iii. 31 ; 1 *Kings* ii. 34 ; xiii. 31 ; 2 *Kings* xxi. 18, 26 ; xxiii. 16 ; *S. Matt.* xxvii. 60 ; *S. Mark* xiv. 8 ; *S. Luke* xxiii. 56 ; xxiv. 1 ; *S. John* xi. 44 ; xix. 40. Almost every nation has adopted some distinctive colour as a sign of mourning. "In Europe, the ordinary colour for mourning is *black* ; in China it is *white*, a colour that was the mourning of the ancient Spartan and Roman ladies ; in Turkey it is *blue* or *violet* ; in Egypt *yellow* ; in Ethiopia *brown* ; and kings and cardinals mourn in purple. Every nation gave a reason for their wearing the particular colour of their mourning ; *black*, which is the privation of light, is supposed to denote the privation of life ; *white* is an emblem of purity ; *yellow* is to represent that death is the end of all human hopes, because this is the colour of the leaves when they fall, and flowers when they fade ; *brown* denotes the earth to which the dead return ; *blue* is an emblem of the happiness which it is hoped the deceased enjoys ; and *purple* or *violet*, is supposed to express a mixture of sorrow and hope." (*Pulleyn*.)

Our present burial service differs greatly from that of 1549, and still more from the Pre-Reformation service.

**FIRST RUBRIC.** Added in 1662.—**Laid violent hands on themselves.** The secular law requires Christian burial, however, if a verdict is any but *felo de se*.

**SECOND RUBRIC.** **At the entrance to the Church-yard,** not at the door of the Church. At the entrance to ancient Churchyards there was a covered gateway, called the Lych-gate, where the bier rested until it was met by the Priest.—**Towards the grave,** if the death was from an infectious disease.

#### AT THE GRAVE.

**FIRST SENTENCE.** See *Job* xiv. 1, 2 ; *Ps.* ciii. 15, 16. —**In one stay,** state, or continuance.

**SECOND, THIRD, and FOURTH.** In the ninth century, “as Notker was watching the erection of a bridge over the chasm of the Martinstobel, and saw the peril to which those were exposed who worked at it, he composed his famous sequence, ‘Media Vita in morte sumus,’ &c.” (*Baring-Gould*.) “moulding his awful hymn to that familiar form of the Trisagion, ‘Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us,’ which is found in the primitive Liturgies.” (*Annotated Prayer Book*.) See *Prov.* xxvii. 1 ; *S. James* iv. 14 ; *Ps.* lx. 1 ; *Isa.* xxxiii. 14 ; *Ps.* cxvi. 3, 4.

#### THE BURIAL.

**In sure and certain hope of the Resurrection to eternal life.** The Puritans in 1662 objected to this, and the Bishops answered, “we see not why these words may not be said of any person whom we dare not say is damned, and it were a breach of charity to say so even of those whose repentance we do not see ; for whether they do not inwardly and heartily repent, even at the last act, who knows ? and that GOD will not even then pardon them upon such repentance, who dare say ? It is better to be charitable, and hope the best, than rashly to condemn.” If the first rubric were strictly observed

these words would not be open to so much question. But with the secular interpretation of the first rubric, and the violence of popular prejudice, which demands Christian burial for the vilest, it is a question how far such words as these are lawful. They are kind to the dead no doubt, but are they to the living? See *Gen.* iii. 17-19; *Phil.* iii. 20, 21; *Rev.* xiv. 13.

THE FIRST COLLECT.

**With whom do live, &c.** See *S. Luke* xxiii. 43; *Phil.* i. 23.—**The burden of the flesh.** The body, on account of its sinfulness, is a burden to the regenerated soul. See *Rom.* vii. 21-24; *2 Cor.* v. 4.—**Shortly accomplish the number of Thine elect, i.e., chosen people.** GOD has not fixed the number of His elect by an arbitrary decree, nor does the phrase employed here favour any such idea, but, as the number of His people is known to GOD, and there must be a time when that number will be complete, though unknown to us, we therefore pray that it may be as speedily done as is consistent with GOD's will.—**Hasten Thy kingdom, i.e., the triumphant phase of Thy kingdom.** *Lord's Prayer.* See *Rev.* xxii. 20.—**We with all those that are departed, &c.** A prayer for the dead, the only remains of a large number of such prayers in the ancient Offices.—**Our perfect consummation and bliss both in body and soul.** When we die our happiness is not complete, nor will it be until body and soul are united at the Resurrection. At death the souls of the Saints are taken to the place where departed spirits await the Resurrection, (*S. Luke* xvi. 19-31,) and although the bliss of the *soul* is perfect, it is only perfect without the body, whereas at the Resurrection both body and soul will be perfect. See *1 Thess.* iv. 13-18.

THE SECOND COLLECT.

**Who is the resurrection and the life.** See *S. John*

ix. 25, 26.—**By His holy Apostle Saint Paul.** *1 Thess.* iv. 13, 14.—**Without hope**, of the Resurrection to eternal life, like the heathen, whose lamentations over their dead are awful and despairing.—**Sleep in Him.** The early Christians named their burial places *cemeteries*, or sleeping places. See *S. John* xi. 11-14.—**Rest in Him**, the final fulfilment of *S. Matt.* xi. 28-30.—**As our hope is.** This implies no doubt, it expresses a belief.—**That blessing.** See *S. Matt.* xxv. 34.

In the first reformed Liturgy the ancient practice of celebrating the Eucharist at funerals was permitted, and a Collect, Epistle, and Gospel provided. In 1552 this was omitted, but "omission is not prohibition." Such celebration is a touching illustration of "the Communion of Saints."

#### THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH, COMMONLY CALLED, THE CHURCHING OF WOMEN.

This Service, popularly known as *Churching*, because godly women after their confinement always give thanks in Church before they enter upon their ordinary occupations, is founded upon *Lev.* xii. 6, 7. See also *S. Luke* ii. 21-24; and *Notes on the Feast of the Purification*. In our ancient Prayer Books the Service was called, *The Order for the Purification of Women*, but the title was altered to its present form in 1552. The Service itself, however, was only slightly altered.

**FIRST RUBRIC.** **The usual time after her delivery.** "In the Greek Church the time for performing this Office is limited to be on the *fortieth day*, and therefore the Office with them is called, *The Prayer for a Woman Forty days after Child-bearing*. But in the West the time was never strictly determined, as will appear

from the Salisbury Manual, which was of use here in England before the Reformation, where the old Rubric runs thus : Note, *That women after child-birth may come to Church, and, giving thanks, be purified whenever they will, and they are not guilty of any sin in so doing : neither is the entrance of the Church to be denied them, lest we turn their punishment into a crime : but if, out of reverence, they will abstain for some time, their devotion is not to be disallowed.* And as this was consonant to the ancient Canons of the Church, in relation to this affair, so it is agreeable to our present Rubric, which does not pretend to limit the day when the woman shall be Churched. The *usual time* is now about a month." (*Wheatley*).—**Decently apparelled.** Literally this means no more than *clothed in modest and seemly costume*, but rubrically it means *covered with a veil*, a general habit for this Office. See 1 Cor. xi. 5.—**Convenient place.** "In a more eminent place of the Church, near to the Holy Table, apart from the rest of her sex, in the public view." (*Sparrow, one of the last Revisors of the Prayer Book.*) The Puritans at the Savoy Conference desired that all reference to the Holy Table should be omitted, and, that "the Minister might perform that Service either in the desk or pulpit." To this the Bishops replied, "It is fit that the woman performing especial service of thanksgiving should have a special place for it, where she may be perspicuous to the whole congregation, and near the Holy Table, in regard of the offering she is there to make. They need not fear Popery in this, since in the Church of Rome she is to kneel at the Church door."

#### THE CHARGE TO THE WOMAN.

See *Gen.* iii. 16 ; 1 *Tim.* ii. 13-15.

#### THE PSALMS.

The first of these two Psalms should be said when the

child has not lived, or when the confinement has been severe and very dangerous. The second when all has gone well.

**THE LAST RUBRIC. Accustomed offerings.** There is no uniform offering. It differs in different places, and ought to be voluntary. It is not a fee to the Clergyman so much as a gift to GOD in acknowledgment of mercies received, and should always be as large as the woman can afford. See *Lev. xii. 6-8.*—**If there be a Communion.** The Churching is therefore to be before the Service, though the Rubric does not lay down a *rigid* rule.

A COMMINATION, OR DENOUNCING OF GOD'S ANGER AND JUDGMENTS AGAINST SINNERS, WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

**Communion**, threatening, denouncing. "This Office is one of the last memorials we retain of that solemn public penitence by which, during the primitive ages, those who were guilty of grievous sins were solemnly reduced to the order of penitents ; they came fasting, and clad in sackcloth and ashes on the occasion, and after the Bishop had prayed over them, they were dismissed from the Church. They then were admitted gradually to the classes of *hearers, substrati*, and *consistentes* ; until at length, after long trial and exemplary conduct, they were again deemed worthy of full communion. This penitential discipline at length, from various causes, became extinct, both in the Eastern and Western Churches ; and from the twelfth or thirteenth century the solemn office on the first day of Lent was the only memorial of this ancient discipline in the West. It seems that at least from about the eighth



century there was a solemn Office for public penitents on the first day of Lent, but in after ages this Office was applied indiscriminately to all the people, who received ashes, and were prayed for by the Bishop, or Presbyter. Thus the Office lost its ancient character. The English Churches have long used this Office nearly as we do at present, as we find almost exactly the same appointed for the first day of Lent in the Missals of Salisbury and York, and in the MS. Sacramentary of Leofric, which was written for the English Church about the ninth or tenth century." (*Palmer.*)

**RUBRIC. Reading-Pew.** The only place in the Prayer Book where the term is used. Inserted in 1662, before which it was *Pulpit* only. *Reading-pews*, however, are spoken of in unauthorized documents as early as the sixteenth century, but they simply meant the seats of the Clergy in the chancel.

#### THE ADDRESS.

Taken almost wholly from the Bible.

**Primitive Church**, the Church in the early ages of the Christian Faith.—**Godly discipline.** Discipline properly signifies learning from a teacher, hence teaching by correction and punishment, hence a course of ecclesiastical censure. The foundation of this godly discipline is in the New Testament. See *S. Matt.* xviii. 15–20; *1 Cor.* v.; *1 Tim.* v. 20.—**Notorious sin**, sin well known.—**Were put to open penance**, i.e. were made to confess their sin in public. The ancient ecclesiastical word *penance* is also used in the Homilies. Our Reformers were not afraid of it.—**Day of the Lord**, i.e. the Day of Judgment. See *1 Thess.* v. 1–3.

**Until the said discipline may be restored again, which is much to be wished**, because the right use of ecclesiastical discipline is one of the marks of the true church.

**As the Prophet David, &c.** David was a Prophet, though his Psalms were not classed with the prophetical books of Holy Scripture. See *Acts* ii. 25-31; *Ps.* cxix. 21.—**Contrition**, sorrow for sin, the first part of repentance. See *Ps.* li. 17.—**Confessing**, the second part of repentance. See 1 *S. John* i. 8, 9.—**Worthy fruits of penance**, (*penitence*,) the third part. See *S. Matt.* iii. 8.—**The axe, &c.** See *S. Matt.* iii. 10.—**It is a fearful thing, &c.** See *Heb.* x. 31.—**He shall pour down, &c.** See *Gen.* xix. 24; *Ps.* xi. 7.—**For lo, the Lord, &c.** See *Isa.* xxvi. 21.—**Who may abide, &c.** See *Mal.* iii. 2.—**His fan, &c.** See *S. Matt.* iii. 12.—**Which despised, &c.** See *Rom.* ii. 4, 5.—**Then shall they call, &c.** See *Prov.* i. 28-30.—**Too late, &c.** See *S. Matt.* xxv. 10-12.—**Go, ye cursed, &c.** See *S. Matt.* xxv. 41.—**The night cometh, &c.** See *S. John* ix. 4, 5.—**Though our sins, &c.** See *Isa.* i. 18.—**Turn ye, &c.** See *Ezek.* xviii. 30-32.—**Although we have sinned, &c.** See 1 *S. John* ii. 1, 2.—**He was wounded, &c.** See *Isa.* liii. 4-6.—**His easy yoke, &c.** See *S. Matt.* xi. 28-30.—**Extreme malediction**, i.e. the last and heaviest curse.—**Them that shall be set, &c.** See *S. Matt.* xxv. 34, 41.

## PSALM LI.

Before the Reformation the Seven Penitential Psalms were here recited, of which this was one. The remainder of the Service to the end of the first Collect is from the ancient Office, the rest adapted from it.

## FIRST COLLECT.

**Whose consciences by sin are accused**, i.e. they who are conscious of having committed sin. See *Gen.* xlii. 21; *Ecclus.* xiv. 1, 2; *S. Matt.* xxvii. 3; *S. Luke* ix. 7-9; *S. John* iii. 19-21.

## SECOND COLLECT.

**Hast compassion upon all men.** See *Ps.* cxlv. 8, c

—**Hatest nothing that Thou hast made.** See *S. Matt.* v. 45.—**Wouldest not, &c.** See *Ezek.* xviii. 31, 32; *1 Tim.* ii. 3, 4.—**Grieved and wearied with the burden of our sins.** See *Ps.* xxxviii. 4; *S. Matt.* xi. 28–30.—**Thy property,** quality, attribute. See *Isa.* xliii. 11, 25.—**Appertaineth,** belongeth, for ministerial absolution is only ministerial. See *S. Mark* ii. 7.—**Vile earth.** See *Ps.* ciii. 14.—**Make haste to help us,** an urgent request. See *Ps.* xxii. 19.

#### THE UNITED PRAYER FOR PARDON.

**Turn Thou us,** turn our hearts, turn our ways back from sin to Thee. See *Lam.* v. 21.—**So shall we be turned,** we shall indeed if GOD turns us.—**Weeping, fasting, and praying.** The proper duty of Lent.—**Thou art merciful, &c.** See *Ps.* lxxxvi. 15.—**Sparest when we deserve punishment.** See *Ezra* ix. 13.—**In wrath thinkest upon mercy.** What a moving picture, anger full of love. See *Hab.* iii. 2. This prayer should be compared with *Ezra* ix. and *Dan.* ix. 1–19.

#### THE BLESSING.

From *Numb.* vi. 24–26, but as a prayer, not an authoritative act, as in the Visitation Service, for Priest and people are suppliants here together, poor sinners beseeching the LORD'S mercy.

#### THE PSALMS OF DAVID.

“‘If we keep vigil,’ says S. John Chrysostom, ‘in the Church, David comes first, last, and midst. If early in the morning we seek for the melody of hymns, first, last, and midst, is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. O marvellous wonder! Many who have made but little progress in

literature, nay, who have scarcely mastered its first principles, have the Psalter by heart. Nor is it in cities and churches alone that at all times, through every age, David is illustrious ; in the midst of the forum, in the wilderness, and uninhabitable land, he excites the praises of GOD. In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are the bands of them that imitate Mary ; in the deserts, where are men crucified to this world, and having their conversation with GOD, first, midst, and last is he. All other men are at night overpowered by natural sleep : David alone is active ; and, congregating the servants of GOD into seraphic bands, turns earth into heaven, and converts men into angels.' Nothing can more admirably shadow out the feeling of the Church to her everlasting heritage, than these words of the great Doctor of the East." (*Neale.*)

"The Prophet David having singular knowledge not in poetry alone, but in music also, judged them to be things most necessary for the house of GOD, left behind him to that purpose a number of divinely indited poems, and was further the author of adding unto poetry melody in public prayer, melody both vocal and instrumental, for the raising up of men's hearts, and the sweetening of their affections towards GOD. In which considerations the Church of CHRIST doth likewise at this present day retain it as an ornament to GOD'S service, and help to our own devotion." (*Hooker.*) There are 150 Psalms, but only about seventy can be certainly traced to David. Probably he composed many of the rest, but his name is attached to the whole as being the principal composer. For an exposition of the Psalms the reader is referred to a Bible Commentary. The notes here are merely such as are explanatory of certain things peculiar to the Prayer Book. The Latin headings are the first words of the Psalms, and form their popular titles.

**PSALM II.** One of the proper Psalms for Easter Day. It is so appointed because it foretells the conquest of CHRIST over His enemies. Applied to the Resurrection of CHRIST in *Acts* xiii. 33. See also *Heb.* i. 5 ; v. 5. "David, seated upon the throne of Israel, notwithstanding the opposition made against him, and now about to carry his victorious arms amongst the neighbouring heathen nations, may be supposed to have penned this, as a kind of inauguration Psalm. But that 'a greater than David is here' appears not only from the strength of the expressions, which are more properly applicable to Messiah, than to David himself ; but also from the citations made in the New Testament ; the appointment of the Psalm by the Church to be read on Easter Day ; and the confession of the Jewish rabbis." (*Bishop Horne.*)

v. 6. **Speak leasing**, i.e., tell lies.

VI. The first of the Seven Penitential Psalms, proper for Matins on Ash-Wednesday.

VII. 17. **Travail**, i.e., mischief, trouble that he causes.

„ 18. **Fate**, head.

VIII. Proper for Matins on Ascension Day, because it declares the exaltation of man, the highest point of which was reached when the humanity of CHRIST was raised to Heaven. See *Heb.* ii. 6, &c.

IX. 14. **The ports of the daughter of Sion**, i.e., the gates of Jerusalem.

XI. 6. **Alloweth**, i.e., permitteth, favoureth.

XII. 1. **Minished**, diminished.

XV. Proper at Matins for Ascension Day. It describes the character of CHRIST, and in Him of all those who will be permitted at last to ascend to Heaven, and to be with CHRIST.

XIX. Proper at Matins for Christmas Day. It celebrates GOD'S power and glory in the work of creation, and the perfection of His law, both of which reached their highest perfection in CHRIST. "From a citation which

S. Paul hath made of the fourth verse, (*Rom. x. 18.*) it appears that, in the exposition, we are to raise our thoughts from things natural to things spiritual ; we are to contemplate the publication of the Gospel, the manifestation of the Light of Life, the Sun of Righteousness, and the efficacy of evangelical doctrine. In this view the ancients have considered the Psalms, and the Church hath therefore appointed it to be read on Christmas Day." (*Bishop Horne.*)

*Ver. 3.* But, i.e., and yet.

" 7. **Simple**, not foolish, but simple concerning evil, innocent.

*XX. 6.* **Wholesome**, sound, saving, helpful.

*XXI.* Proper at Matins for Ascension Day. In it are commemorated the triumphs of the King, as prophetical of the Messiah, which were perfected when "He ascended up on high, and led captivity captive." Verses 4 and 13 are especially to be noted.

*XXII.* Proper at Matins for Good'Friday. Its nature, as prophetical of our LORD'S Passion, is unmistakeable. Its first words were uttered by our LORD on the Cross. See *S. Matt. xxvii. 46* ; *S. Mark xv. 34.* Verses 7 and 8 have their fulfilment in *S. Matt. xxvii. 39-43* ; verses 16-18 in *S. Luke xxiii. 33-35.* The latter part, from verse 22, is prophetical of the results of our LORD'S Passion.

*XXIV.* Proper at Evensong for Ascension Day. It is thus summarized by *Bishop Horne* ;—"the Ark of GOD is supposed to be moving, in a grand and solemn procession of the whole Israelitish nation, towards the place of its future residence, on Mount Sion : See *1 Chron. xv.* On ascending the mountain, the Psalm is sung, declaring, 1, 2, the sovereignty of JEHOVAH over all the earth ; describing, 3-6, what the character ought to be of that people whom He had more peculiarly selected to serve Him in the house where His glory was to dwell, and of which, 7-10, it was now about to take possession. All

this is to be applied to the Christian *Church*, and the *Ascension* of our LORD into Heaven; for which reason the Psalm is one of those appointed to be used on Ascension Day."

XXV. 4, 8. **Learn**, i.e. teach, a meaning often popularly given to the word even now.

XXXI. 7. **I have hated them that hold of superstitious vanities**, i.e., who have pleasure in such things.

XXXII. One of the Seven Penitential Psalms, and proper for Matins on Ash-Wednesday.

XXXIV. 12. **Lusteth to live**, i.e., longeth to live.

XXXVIII. One of the Seven Penitential Psalms, and proper for Matins on Ash-Wednesday.

XXXIX. Appointed for the Burial of the Dead.

XL. Proper for Matins on Good Friday. Verses 6-8 are quoted by S. Paul as prophetic of the great act which we commemorate on Good Friday. See *Heb. x.* 1-25, the Epistle for the day.

XLI. 9. **Hath laid great wait for me**. The Bible version has, *hath lift up his heel against me*. Both phrases imply treacherous dealing. See *S. John* xiii. 18.

XLV. Proper for Matins on Christmas Day. Throughout prophetic of the Messiah.

XLVI. 1. **A very present help in trouble**, i.e., a help truly present, or ready, when we are in trouble.

*Ver. 9.* **Knappeth the spear in sunder**, i.e., snappeth the spear in two.

XLVII. Proper at Evensong for Ascension Day. A Psalm of praise for the victories of the Messiah's kingdom.

XLVIII. Proper at Matins for Whitsun Day, "because," says Bishop Horne, "under images taken from the earthly city Jerusalem, newly rescued from her enemies by Him who *resided* in the material Temple on Mount Zion, are celebrated the glory, the beauty, and the strength of the Church Christian, that city and temple of the Messiah."

LI. One of the Seven Penitential Psalms, and appointed to be said in the Communion Service.

LIV. Proper for Matins on Good Friday. See 1 *Sam.* xxii. The special occasion here recorded had its anti-type in our LORD'S Passion.

LV. 18. **Will I pray, and that instantly**, i.e., I will pray urgently, perseveringly. See *S. Luke* xviii. 1, &c.

LVI. 8. **Thou tellest my fittings**, i.e., Thou knowest my moving about from place to place.

LVII. Proper at Matins for Easter Day. It commemorates the escape of David, recorded in 1 *Sam.* xxiv., as our LORD by His resurrection escaped from the power of His enemies.

LXV. 8. **The outgoings of the morning and evening**, the successive changes of the morning and evening.

LXVIII. Proper for Whitsun Day at Matins. Verses 8, 9, 11, 12, 13, specially suitable. See *Eph.* iv. 7-13.

LXIX. Proper for Evensong on Good Friday. Compare verse 8 with *S. John* vii. 5; verse 9 with *S. John* ii. 13-17, *Rom.* xv. 3; verses 21, 22 with *S. Matt.* xxvii. 34. Many other parts of the Psalm are also descriptive of our LORD'S Passion.

LXXI. 21. **Fain**, i.e., joyful.

LXXVIII. 70. **Made continually**, i.e., made lastingly, made to continue.

LXXXV. Proper for Matins on Christmas Day. See *verse* 6-13.

LXXXVIII. Proper for Evensong on Good Friday. Prophetical throughout of our LORD'S Passion.

LXXXIX. Proper at Evensong on Christmas Day. Compare ver. 4 with *S. Luke* i. 32, 33. See also *verses* 26, 27.

XC. Appointed for the Burial of the Dead.

XCII. 13. **Well-liking**, i.e., flourishing, in good condition.

CII. One of the Seven Penitential Psalms, and proper



for Evensong on Ash Wednesday. *Ver.* 14. **It pitieth them to see her in the dust**, i.e., it caused them sorrow to see her so low.

CIV. Proper for Evensong on Whitsun Day. The Psalm speaks of GOD'S natural creation, which has its parallel in the spiritual creation by the HOLY GHOST.

CVIII. Proper for Evensong on Ascension Day. See *verses* 4-6.

CX. Proper for Evensong on Christmas Day. Compare *ver.* 1, with *S. Matt.* xxii. 44, and *ver.* 4 with *Heb.* v. 6. See *Acts* ii. 34; *1 Cor.* xv. 25.

CXI. Proper for Matins on Easter Day. Compare *ver.* 2, with *Acts* ii. 29-36; *Heb.* i. 13; and *ver.* 4, with *Heb.* v. 6.

CXIII. Proper for Evensong on Easter Day. See *ver.* 7, 8.

CXIV. Same as above. "It celebrates the Exodus of Israel from Egypt, and the miracles wrought for that people, prefiguring the redemption of our nature from sin and death, and the wonders of mercy and love wrought for us by JESUS CHRIST." (*Bishop Horne.*)

CXVIII. 5. **Heard me at large**, heard me so as to enlarge or free me from my troubles. This is the last proper Psalm for Easter Day. It being a thanksgiving for deliverance from enemies, it is especially suitable to our LORD'S Resurrection, and some parts of the Psalm are referred to CHRIST by the writers of the New Testament. Compare *ver.* 22, 23, with *Acts* iv. 10, 11.

CXIX. 8. **Ceremonies**, i.e., ordinances, regulations.

„ 126. **Lay to Thine Hand**, i.e., use Thine Hand with power.

CXXIV. 2. **Quick**, living.

CXXX. One of the Seven Penitential Psalms, and proper for Evensong on Ash Wednesday.

CXXXII. The last proper Psalm for Christmas Day. Compare *ver.* 11. with *S. Luke* i. 68, 69; *Acts* ii. 30.

CXLIII. The last of the Seven Penitential Psalms, and the last proper Psalm for Evensong on Ash Wednesday.

CXLV. The last proper Psalm for Whitsun Day. It is a Psalm of Praise for GOD'S goodness, which fell abundantly on His Church on Whitsun Day.

"Hitherto, in this Divine Book, we have been presented with the chequered scenes of danger and deliverance, distress and mercy. The voice of complaint hath sometimes been succeeded by that of thanksgiving, and praise, at other times, hath terminated in prayer. But now, as if the days of mourning in Zion were ended, we hear no more of Messiah as a man of sorrows ; or of the Church, as despised and afflicted, after the same example, in the world. Henceforth we seem not to be upon earth, but in Heaven, mingling with celestial spirits around the throne. There was a saying of the ancient Hebrews, that 'he could not fail to be a child of the world to come, who would say this Psalm three times every day.' Perhaps they who, while they chant it in full choir, enter thoroughly into the spirit of it, do experience as lively a foretaste of the next world, as can be experienced in this." (*Bishop Horne.*)

## FORMS OF PRAYER TO BE USED AT SEA.

Until the last revision, 1662, there were no special prayers to be used at sea, but on that occasion the following office was drawn up, not to supersede the use of daily prayers, but to supplement them.

### FIRST PRAYER.

See *Job* ix. 8 ; xxvi. 10 ; and *Ps.* lxxxix. 9.

### PRAYERS TO BE USED IN STORMS AT SEA.

No. 1. See *Ps.* cvii. 25 ; *S. Matt.* viii. 23-27 ; *Deut.* vi. 10-12 ; *1 Kings* xix. 12, 13 ; *Ps.* lxvi. 3, 5 ; cvii. 23, 24 ; xcvi. 4 ; cix. 26.

No. 2. See *Ps.* xxxiii. 13, 14 ; *Jonah* ii. 2, 3 ; *Isaiah* xxxviii. 19 ; *S. Matt.* viii. 26, 27 ; *Ps.* cvii. 26-32.

*PRAYER BEFORE AN ENGAGEMENT.*

*Ps.* ix. 4 ; xxxv. 23 ; 1 *Sam.* xvii. 47-52 ; xiv. 6.

*SHORT PRAYERS FOR PRIVATE USE.*

No. 1. See *S. Luke* xviii. 13 ; *Ps.* cvi. 4 ; 2 *Chron.* xx. 6, 7 ; *Ps.* lxxix. 9 ; xcv. 3 ; cxix. 175.

No. 2. See *Ps.* xliii. 1 ; lxi. 3 ; cxl. 1 ; l. 15 ; xxxviii. 4 ; xlv. 26.

*SHORT PRAYERS IN RESPECT OF A STORM.*

See *Ps.* lxxv. 5-7 ; *Jonah* iii. 9 ; *S. Luke* viii. 22-24.

*AT THE BURIAL OF THE DEAD AT SEA.*

The difference between the words in the ordinary office and here should be noted, "Sure and certain hope," being here omitted.

THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS, ACCORDING TO THE ORDER OF THE CHURCH OF ENGLAND.

"The Ordinal is specially recognised in the thirty-nine Articles ; article 36. No other part of the Prayer Book except the three Creeds has such an *imprimatur*." (*Sadler*.)

*THE PREFACE.*

This Preface is a most important document, inasmuch as it affords us the stand which the Reformers took upon the doctrine of Apostolic Succession, and the necessity of the three Orders of the Ministry. It is ascribed to Cranmer, and if rightly, it is still more notable, as coming from the leader of the Reformation in its early, and more irregular stages, and being handed down from him through every successive alteration of the Liturgy to the last revision, when the Church of England was settled on an

intelligible doctrinal basis. No part of the Prayer Book has been more persistently attacked both by Romanists, and Nonconformists, than this, by the former because it so completely asserts the continuity of the Church of England through an unbroken chain of ministers, by the latter, because it asserts the necessity of Bishops. This Preface of course cannot stand with the popular opinion that the Church of England commenced at the Reformation, and whoever holds such an opinion certainly is at issue with the Prayer Book. "We profess this Church of ours by GOD'S grace reformed; *reformed*, I say, not *new made*, as some emulous spirits spitefully slander us. For me—to borrow the language of Xenophon—I am ready to sink through shame to the very ground when I hear that hedge-row reproach, *Where was your religion before Luther? Where was your Church?* Hear, O ye ignorant, hear, O ye envious cavillers; we desired the reformation of an old religion, not the formation of a new. The Church accordingly was reformed, not new wrought. It remains, therefore, the same Church it was before, but only purged from some superfluous and pernicious additaments of error. Is it a new face that was lately washed? a new house that is repaired? Blush, if ye have any shame, who thus ignorantly and maliciously cast this in our teeth." (*Bishop Hall, a strong sympathiser with the Puritans.*) The possession by our Church of the only unbroken succession of Bishops in England, together with all necessary parts of Catholic doctrine, and ritual, makes her the *English Branch of the Catholic Church*. Dissent is schism, Romanism is an unwarrantable intrusion, contrary to the Canons of the Church itself. We derive our succession of Bishops from a twofold source, 1, from the ancient British Bishops who existed in this country certainly as early as the second century, and, 2, from S. Augustine who was sent by Pope Gregory to convert the Saxons, A.D. 596, and was consecrated in France.

**It is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons.** It is assumed here that the fact stated admits of no reasonable dispute, but is *evident unto all men, &c.* In proof of this the two sources, from which our Church professes to draw all her doctrine and practice, are appealed to in support of the fact stated, viz. Holy Scripture, and the Primitive Church.

1. *Holy Scripture.* The Church is a society of disciples of CHRIST divided into two parts, Clergy, and Laity. The word Clergy is derived from a Greek word which signifies *a lot*, in allusion to their original choice by lot. See *Acts* i. 26. Laity is derived from another Greek word which signifies *people*. The Clergy derive their powers, not from the congregation, but from our LORD Himself, through the laying on of hands of Bishops, who are the successors of the first Apostles. In the New Testament Christian Ministers are spoken of under various names (See *1 Cor.* xii. 28 ; *Eph.* iv. 11, 12 ; *Rev.* ii. 1,) but there were only three necessary *orders* having certain ordinary powers to be continued to the end of time. We now call these Orders, Bishops, Priests, and Deacons. In early times the word Bishop was used indiscriminately for the first two orders, and it may be rightly so used now, inasmuch as it signifies an *overseer*, and both Bishops and Priests are overseers, not so Deacons. "The New Testament contains evidence, that, besides the ordinary Ministers, viz. Presbyters and Deacons, there were always certain chief Presbyters, who were ministers of ordination, having authority to send labourers into the vineyard. Under the Law, besides the ordinary Priests and Levites there was always the High Priest, and therefore three orders or degrees of the ministry. When our Blessed LORD Himself was upon

earth, He ordained two orders of ministers Himself, the Apostles and the seventy Disciples. Here again was a threefold cord ; CHRIST answering to the High Priest, the Apostles to the Priests, the seventy to the Levites. But our LORD was to depart from them ; and for the future government of His Church we find a promise, that 'in the regeneration' (i.e. in the new state of things under the Gospel of CHRIST, the renovation of the Church,) the twelve Apostles should 'sit upon twelve thrones judging the twelve tribes of Israel.' (*S. Matt.* xix. 28.) 'What are the twelve tribes of Israel but the whole Church of GOD? For whereof did the first Christian Church consist, but of converted Jews? And whither did our SAVIOUR bend all His allusions, but to them? They had their twelve *princes of the tribes of their fathers*. (*Numb.* i. 16.) They had their seventy elders to bear the burden of the people. (*Numb.* xi. 16, 17.) The SON of GOD affects to imitate their former polity, and therefore chooses His twelve and seventy Disciples to sway His Evangelical Church.' (*Bishop Hall*.) Thus when the SAVIOUR in body departed from them, He left behind Him twelve Apostles to sit on the thrones or seats of government in the Church, and under them seventy elders to act with them as their fellow-labourers and assessors. (*Acts* xv. 2, &c.) Soon after the Ascension, the Apostles were moved to appoint a third order, the order of Deacons. And thus once more the number was complete, resembling the number of the Aaronic Ministry, 1, Apostles ; 2, Elders ; 3, Deacons. The former two were appointed and ordained by the LORD, the third was from the Apostles. Whilst the LORD JESUS was present with them He alone ordained. (See *S. Matt.* x. ; *S. Luke* x. ; *S. John* xx.) After His Ascension (except in the cases of S. Matthias and S. Paul who were constituted to the Apostleship by CHRIST Himself,) the Apostles acted as the ministers of ordination. (See *Acts* vi. 3, 6 ; xiv. 23 ; 2 *Tim.* i. 6 ; *Titus*

i. 5.) Under them we find continual mention of two orders of ministers, Presbyters or Elders, (who are also called Bishops,) and Deacons. (*Acts* xx. 17; *Phil.* i. 1, &c.) The Apostles in all things undertook the government of, and authority over the Churches, giving directions to the inferior ministers, and superintending them. (See *Acts* xv. ; xix. 1-5 ; xx. 17-35 ; *1 Cor.* iv. 16-21 ; v. 3-5 ; *2 Cor.* ii. 9, 10 ; x. 1-14 ; xii. 20, 21, &c.) But the time was to come when the order of Apostles was to be taken away from the Church, as their LORD had left it before. Did they then make provision for its government after their departure, and for a succession to themselves, as ministers of ordination? The Epistles to Timothy and Titus plainly answer this question. Timothy and Titus had themselves been Presbyters, ordained by (*2 Tim.* i. 6,) and companions of S. Paul. Towards the end of his own ministry he appointed them to take the oversight of two large districts, the one of Ephesus (where we know there were several Elders or Presbyters, *Acts* xx. 17,) the other of Crete, famous for its hundred cities. In these respective districts, he authorized them to execute full Apostolical authority, the same kind of authority, which he himself had exercised in his own larger sphere of labour. (*1 Tim.* ii. 1, 2, &c. ; iii. 1-14 ; *Titus* i. 5 ; *1 Tim.* i. 3 ; iii. 15 ; iv. 6, 16 ; *2 Tim.* i. 13 ; ii. 14 ; *Titus* i. 13 ; *2 Tim.* ii. 2 ; *1 Tim.* v. 17-21, 24 ; *Titus* iii. 10 ; *1 Tim.* i. 18 ; v. 21 ; vi. 13 ; *2 Tim.* i. 6.) Now, here is the case of two persons placed in a position previously occupied by none but the Apostles, with the special power of jurisdiction and ordination. Before this we find no such powers in any but the Apostles. Is it not plain that, as our LORD left the Apostles with chief authority over His Church, having Elders and Deacons under them, so now the Apostles leave Timothy and Titus and others like them, with the same authority which they themselves had received from  
 IST?" (*Bishop Browne.*) See *S. Matt.* xxviii. 18-20,

from which it is clear that the order of Apostles was not temporary. Also *S. John* xx. 21-23; *Acts* viii. 14-17.

2. *From ancient authors.* *S. Ignatius*, a writer of the Apostolic age, says, "the Bishop presides as the representative of GOD, the Presbyters as the council of the Apostles, and the Deacons as the ministers of CHRIST." And in many parts of his Epistles he enumerates the three orders. His testimony to a threefold ministry is so important, and so distinct, that the opponents of episcopacy endeavour very hard to prove that he did not write the letters ascribed to him. *Irenæus*, (second century,) a disciple of Polycarp, who was a disciple of S. John, says, "we can reckon up those whom the Apostles ordained to be Bishops in the several churches, and who they were that succeeded them to our own times." *Clemens Alexandrinus*, a celebrated Christian Father of the second century, says, "there are other precepts without number, which concern men in particular capacities, some which relate to Presbyters, others to Bishops, and others to Deacons." *Tertullian*, (third century,) with numberless other writers, distinctly enumerates the three orders.

**Lawful authority**, i.e., the Bishop.—**And none shall be admitted a Deacon, &c.** *Bingham* says that the rule of the Church in primitive times was not to permit the ordination of a Deacon before he was twenty-five years of age, and of Bishops and Priests not before they were thirty. It became necessary to relax this rule when converts increased in greater proportion than the candidates for ordination.—**A faculty** is a permission from the Bishop to transgress the ordinary rule for weighty reasons.—**Sufficient testimony.** This by the authority of *Canon 34* is the producing of "letters testimonial of his good life and conversation, under the seal of some college of Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons, who have known h



1. In the first place we find continual mention of two orders of ministers, Presbyters or Elders, (who are also called Bishops, and Deacons. *Acts* xx. 17; *Phil.* i. 1. &c.) The Apostles in all things undertook the government and authority over the Churches, giving directions to the inferior ministers, and superintending them. (See *Acts* vi. 1-6; xii. 17-25; *1 Cor.* iv. 16-21; v. 3-5; *2 Cor.* i. 4, 18; ii. 1-11; *Gal.* 20, 21, &c.) But the time was to come when the order of Apostles was to be taken away from the Church as their LORD had left it before. Did they then make provision for its government after their departure, and for a succession to themselves, as ministers of the kingdom? The Epistles to Timothy and Titus plainly answer this question. Timothy and Titus had themselves been Presbyters, ordained by (2 *Tim.* i. 6.) and companions of S. Paul. Towards the end of his own ministry he appointed them to take the oversight of two large districts, the one of Ephesus (where we know there were several Elders or Presbyters, *Acts* xx. 17,) the other of Crete famous for its hundred cities. In these respective districts he authorized them to execute full Apostolical authority, the same kind of authority, which he himself had exercised in his own larger sphere of labour. (*1 Tim.* i. 1, 2, &c.; iii. 1-14; *Titus* i. 5; *1 Tim.* i. 3; iii. 15; iv. 6, 16; 2 *Tim.* i. 13; ii. 14; *Titus* i. 13; 2 *Tim.* ii. 2. *1 Tim.* v. 17-21, 24; *Titus* iii. 10; *1 Tim.* i. 18; v. 21; *2 Tim.* i. 6.) Now, here is the case of two persons placed in a position previously occupied by none but the Apostles, with the special power of jurisdiction and ordination. Before we can suppose that they were to be but the Apostles' representatives, we must suppose that the

from which it is derived, and temporary.

2. *From antiquity*—the Apostolic age, as representative of God, the Apostles, and the Church. And in many parts of the orders. His testimony is important, and so the endeavour very much in letters ascribed to the principle of the Church.

"we can read" — be Bishops in the century, so that the which concern the relate to the Deacons, and other writers.

*Lawful authority* — be administered, rule of the the ordination.

of age, and thirty. It is very important for ordination.

origin and of all, since S. derived, applied to

only con- 8-13.— verifying of arch. See

relation there of the Parish *parish*, because in Latin "*si*" the appro- any person to a 7.

preceding portion of tion Office. The old

point had to was ordered by the Substitution Act altered, and ordered to

NAME

has been assured

of controver- it cer-

therefore it ought not to be put, others that no man should be ordained unless he can affirm it certainly, others that it is to be taken *with qualifications*. The terms, however, of the question are too strong to admit of reasonable doubt, and the phrase, **inwardly moved by the Holy Ghost**, cannot be safely taken to mean anything else than that the candidate has a well-grounded assurance that he is animated by a pure motive in seeking ordination, and that his motive proceeds from the teaching of GOD'S HOLY SPIRIT. It rests with the candidate himself to give an honest answer, and if he gives a dishonest answer he, not the Church, must bear the burden; the duty of the Church is merely to ascertain, in the best way she can, his fitness for the office he is about to undertake. The witness of the Spirit is no unimportant part of Christian rectitude. See *S. John* xiv. 15-18, 26; xvi. 13; *Rom.* viii. 16. The answer, **I trust so**, indicates not *uncertainty*, but merely the *humility* with which we ought to speak of the things which concern our own souls.

2. **Truly called.** There are those who are not truly called. See *S. Matt.* vii. 15; *Rom.* xvi. 17, 18; *1 Tim.* i. 7; iv. 1; *Titus* i. 10, 11; 2 *S. Pet.* ii. 1, 2.—**According to the will of our Lord Jesus Christ**, as expressed by Holy Writ, and the Church which is its keeper.—**The due order of this realm.** The laws of the land. One of the reproaches against our Church is that she recognises no rule of right except the law of the land. This is not true, for the thirty-seventh Article plainly declares the light in which she regards the civil authority. At the same time she remembers that "the powers that be, are ordained of GOD," and takes care that, so long as no essential truth is compromised, the ministers of the Church shall be submissive to the law.

3. **Unfeignedly**, without a double meaning or purpose.

**All the Canonical Scriptures of the Old and New Testaments**, i.e., the Scriptures recognized by the Canons

of the Universal Church. See *Article* vi. This vow is intended to preserve the Church from Clergy who deprave and explain away portions of GOD'S Word. *A note for the times in which we live.*

4. **Appertaineth, belongeth.**—**To help him** (the Priest,) **in the distribution thereof,** i.e., of the Holy Communion. A Deacon can only assist, he cannot consecrate.—**Baptize and preach,** as Philip the Deacon did. See *Acts* viii. 5, 26-40.—**Impotent,** person unable to work.—**Estates,** circumstances.—**The Curate,** the Priest in charge; a Deacon ought never to be in charge of a Parish. See *Acts* vi.—**By the help of God,** because the duties are very arduous, if not so high as those of a Priest. See the duties of the Levites, the third order under the Law. *Lev.* xxi. 17-24; *Numb.* viii. 24-26; xviii. 2-6.

5. **Reverently,** i.e., duly, humbly, readily, and in the fear of GOD.—**Ordinary,** usually the Bishop.—**Other chief Ministers,** such as Bishops Suffragan, Archdeacons, &c., and the Priest under whom he serves. The answer to this question is more humble than all the rest, on account of the difficulty of this kind of obedience. See *S. Matt.* xxvi. 33-41.

#### THE ORDINATION.

**RUBRIC.** **The Bishop laying his hands,** both hands, not tips of the fingers of one hand. See *Acts* vi. 6; xiii. 1-3; 1 *Tim.* iv. 14; v. 22; 2 *Tim.* i. 6.—**The New Testament.** Before the Reformation it was the Gospels only. This is no essential part of ordination. The laying on of hands, and designation to the office, by the Bishop, are the only essential parts.

#### THE LAST PRAYER BUT ONE.

**Constant in their ministration,** i.e., steadfast and persevering in the work which they will have to perform as Deacons. See 2 *Tim.* iv. 2.—**To observe all spiritual**

**discipline**, to cultivate in themselves all those things which tend to teach and chasten the spirit, and make them better ministers, and further to submit to all those rules which the Church has ordained for the furtherance of their work.—**The testimony of a good conscience.** See *Acts* xxiv. 15; *1 Tim.* iii. 6.—**Stable**, firm, steadfast. See *Col.* ii. 7.—**Inferior office**, not in a bad sense, but simply lower in degree.—**Worthy to be called.** See *1 Tim.* iii. 13–15.—**The higher Ministries**, such as Absolution, Benediction, Discipline, &c.

## THE FORM AND MANNER OF ORDERING OF PRIESTS.

For the explanation of the first part of the Service, see Service for the Deacons.

### THE EPISTLE.

Chosen because it exhibits the origin of the ministry of the Church, viz., our ascended LORD, as well as the ministry, viz., the edification of the Church.

### THE GOSPEL.

Two portions of Scripture are chosen for the Gospel, the first teaching us the necessity of the ministry, the second the highest type of a Priest, and that under two emblems, most suitable for the subject, a harvest, and a shepherd.

### THE EXHORTATION.

**The Exhortation which was now made to you**, in the sermon spoken of in the first rubric.—**Of what dignity, and of how great importance.** The dignity is in its origin, *from God*, the importance in its work, *the edification of the Church*.—**How high a dignity**, here, an office of honour.—**Weighty**, the burden of souls is

very heavy.—**Messengers.** This is the signification of the term *Apostles*, but it may be applied to any minister acting with due authority as an “Ambassador of CHRIST.” See *S. John* xx. 21 ; *2 Cor.* v. 20.—**Watchmen.** See *Isa.* lii. 8 ; *Ezek.* iii. 17-21 ; *Heb.* xiii. 17.—**Stewards of the Lord**, on the LORD’S behalf. See *S. Luke* xii. 33-48 ; *1 Cor.* iv. 1-5 ; *Titus* i. 7 ; *1 S. Pet.* v. 1-4.—**To teach**, as messengers.—**Premonish**, admonish, warn beforehand, as watchmen. See *Ezek.* iii. 17-21.—**Feed and provide for**, as stewards.—**The Lord’s family**, the Church. See *Eph.* ii. 19 ; iii. 14, 15.—**To seek for Christ’s sheep which are dispersed abroad.** See *S. Matt.* xviii. 10-14 ; *S. Luke* xv. 3-7 ; *1 S. Pet.* i. 1, 2.

**Printed in your remembrance**, a phrase to express constant, and unswerving recollection.—**Treasure**, in the office of Priest, and especially in the family of GOD. See *Exod.* xix. 3-6.—**The sheep of Christ, &c.** See the second portion of Scripture appointed for the Gospel.—**Horrible punishment.** See *1 Sam.* ii. 17 ; *Mal.* ii. 1-10 ; *S. Matt.* xviii. 1-14 ; *1 Cor.* ix. 26, 27.—**Consider for yourselves**, carefully think over, and meditate upon.—**The end of your ministry**, the salvation of souls.—**The spouse** (the wife,) and **body of Christ.** The Church. See *Eph.* i. 22, 23 ; v. 25 ; *Rev.* xxi. 9.—**Bounden duty**, i.e., to which you are especially bound.—**That ripeness and perfectness of age in Christ.** The members of the Church are often compared to children in their growth. The time referred to here is adult age. See *Eph.* iv. 16 ; *Col.* ii. 19 ; *Heb.* v. 12-14 ; *1 S. Pet.* ii. 2.—**Wholly to this office.** See *Rom.* i. 1.—**Wax riper**, grow more experienced.

#### THE INTERROGATIONS.

1. This embraces the two first in the service for the ordination of Deacons, which compare. All imply deep conviction.

2. Embracing the third and fourth in the service for Deacons. See *Articles* 6, 20, 21, 34.

3. This question is put in order solemnly to bind the candidate to keep to the doctrines and laws of the Church of England, with certain safeguards; 1, they must be in accordance with the teaching of CHRIST; 2, they must be sanctioned by lawful authority in Church and State. The spirit of the Reformation.

4. The progress of Rationalism has very much weakened the force of this question, but it cannot be denied that the duty here inculcated is entirely Scriptural. See *Acts* xx. 28-31; *Rom.* xvi. 17, 18; *Gal.* i. 8, 9; *Col.* i. 23; 1 *Tim.* iv. 16; 2 *Tim.* i. 13; 1 *S. John* ii. 22, 23; iv. 1-3; 2 *S. John* 4, 7-11; *S. Jude* 3.

5. **Prayers**, public and private. See *Acts* vi. 1-4.—**Reading of Holy Scriptures**, public and private. See 1 *Tim.* iv. 13-16.—**Laying aside the study of the world and the flesh**, not merely in unlawful, but lawful things. See 1 *Cor.* vi. 12.

6. "Example is better than precept." See 1 *Tim.* iii. 2-15; iv. 12; *Titus* ii. 7; 1 *S. Pet.* ii. 11, 12; v. 3, 4.

7. See *S. Matt.* v. 9; 2 *Tim.* ii. 24-26; 1 *Thess.* iii. 12, 13.

#### VENI CREATOR.

The original hymn is in Latin. The above are the two first words. The short version was inserted in 1662. It has for many hundreds of years been used in the Ordination Service. It is not certainly known who was its author. Some ascribe it to S. Ambrose, whilst others ascribe it to Charlemagne. "It is related that one day Notker was in the dormitory listening to the sound of a mill-wheel which revolved slowly, as the summer was dry, and there was little water in the stream which set it in motion. An inspiration took him, and he composed the

hymn and melody, 'Sancti Spiritûs adsit nobis gratia.' He sent this hymn as soon as it was composed to the Emperor Charles, and received in return by the same messenger the hymn 'Veni Creator,' which Charles had just composed." (*Baring Gould.*)

#### THE ORDINATION.

THE RUBRIC. One peculiarity of this rubric is that the Priests who are assisting the Bishop are required to lay their hands upon the heads of the candidates. This is in accordance with Holy Scripture, (compare 1 *Tim.* iv. 14 with 2 *Tim.* i. 6,) and primitive usage, but the presence of Priests is not an essential.

The words used in the Ordination are mainly our LORD'S words. See *S. John* xx. 22, 23. They were strongly objected to by the Puritans, as indeed they must be objected to by all who do not believe that the candidate for ordination receives the gift of the HOLY SPIRIT through the laying on of the Bishop's hands. "In after life it is well for clergymen to recall to mind the force which these words appeared to have at the solemn time of Ordination. No one could use them, no one could kneel down before GOD to have them thus used, with a conscious conviction that they meant much less than according to the ordinary rules of language they seem to mean. When our blessed LORD, 'the Chief and Shepherd,' used them over the Apostles, they conveyed (as no one can doubt) the gift which they professed to convey ; and they could not be consciously adopted, either actively by a Bishop, or passively by the person voluntarily kneeling before him, without the alternative of belief or blasphemy." (*J. H. Blunt.*)



THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP, WHICH IS ALWAYS TO BE PERFORMED ON SOME SUNDAY OR HOLY-DAY.

The Consecration, or setting apart of worthy Priests for the Office of Bishop,—the highest Office of the Church on earth, so high indeed that Holy Scripture calls Bishops Angels, (*Rev.* i., ii., iii.)—is never performed except upon a Sunday or Holy-day, to mark its dignity. The Archbishop, assisted by two other Bishops, at least, consecrates. The first election of a Bishop is recorded in *Acts* i. 12–26. Sometimes Bishops were appointed by the Apostles, as in the case of Timothy, (2 *Tim.* i. 5,) and Titus, (*Titus* i. 6,) at other times by election. S. Clement tells us that S. Paul's custom was to make Bishops of the first-fruits of his converts. After the Apostolic age election was the rule, and only peculiar and extraordinary circumstances were allowed to break the rule. In England, before the Reformation, Deans and Chapters elected their Bishops, the election being confirmed, and often overruled by the Pope and the King. This is still the rule, except that the Pope is ignored, and the Sovereign selects in the first instance, and if the Chapter refuses to elect the nominee of the Sovereign they are liable to severe penalties. Hence at present election is merely a form. After election the Bishop is solemnly confirmed in Church, after confirmation he is consecrated, after consecration he does homage to the Sovereign, and takes an oath in which he acknowledges that the merely accidental advantages belonging to his office, such as income, power to enforce his jurisdiction, and so on, are held at the pleasure of the Sovereign, his spiritual office being held from GOD alone.

*THE COLLECT.*

The same as for S. Peter's Day, which see.

*THE EPISTLES.*

Both the portions of Scripture refer to Priests as well as Bishops.

*THE GOSPELS.*

The first is chosen because the Church has always held that the charge there given to S. Peter was given to him not only personally, but in the name of all Bishops at all times. The second, because it was a solemn ratification after our LORD'S Resurrection of the spiritual powers to be exercised by the ministry of the Church, as represented then by the Apostles. The third, because it is a most complete confirmation of the view that the Apostolic Office will exist to the end of the world.

*FIRST RUBRIC AFTER THE GOSPEL.*

**Vested with his Rochet.** Properly the rochet is a fine linen surplice with tight sleeves. The modern rochet, however, has no sleeves, which are sewn upon the *chimere*, and are full lawn sleeves. As no mention is made of any episcopal dress, except here, it is probable that it is governed by what is known as the Ornaments Rubric, or if not that, the pre-Reformation habit is to be observed in its entirety. The present episcopal dress is said to be the court dress of Bishops during the time of the Reformation. It is generally supposed that S. Paul's episcopal habit is referred to in 2 *Tim.* iv. 13.

*THE OATH OF OBEDIENCE.*

**Metropolitan Church**, i.e. the Cathedral Church over which the Archbishop, as Metropolitan, presides. The Arch (*chief*) bishop, is the Metropolitan, and has other Bishops under him called *Suffragans*. The *title* of Arch-

bishop appears to have arisen in the fourth century, and S. Athanasius to have been its first bearer, and none more worthy. There are two Archbishops in England, Canterbury and York. The first Archbishop of Canterbury was S. Augustine, A.D. 602 ; of York, Paulinus, A.D. 627. The Archbishop of Canterbury is called "Primate of all England," and takes rank next to the Royal Family ; the Archbishop of York is called "Primate of England." When the office of Primate, or Metropolitan, arose is uncertain, but it is as old as the second century, indeed the Apostles themselves were practically the first Metropolitans. Or "perhaps it took its rise from that common respect and deference which was usually paid by the rest of the Bishops to the Bishop of the civil metropolis in every province, which advancing into a custom, was afterwards made into a canon by the Council of Nice. This is certain, that the Nicene Council speaks of Metropolitans as settled by ancient custom long before." (*Bingham.*)

#### THE CONSECRATION.

See *S. John* xx. 21, 22 ; *2 Tim.* i. 6, 7 ; *1 Tim.* iv. 13-16 ; *S. John* x. 2, 12 ; *Ezek.* xxxiv. 2-16 ; *1 S. Pet.* v. 4.

#### THE SERVICE FOR THE QUEEN'S ACCESSION.

This forms no part of the Prayer Book, but is usually printed with it, a note being appended to show by what authority. Till 1859 there were four "State Services,"—one for November 5th, to commemorate the deliverance from "the Gunpowder Plot ;" another for January 30th, to commemorate the sad tragedy of beheading Charles I. ; another for May 29th, to commemorate the Restoration of Charles II. ; and the present Service, in which there is nothing special to be noted except the beautiful Prayer for Unity.

## APPENDIX A.

### THE VARIOUS REVISIONS OF THE PRAYER BOOK.

The following notes, given in chronological order, will be useful for reference.

I. THE FIRST PRAYER BOOK OF EDWARD THE SIXTH. Compiled by *Cranmer*, Archbishop of Canterbury ; *Goodrich*, Bishop of Ely ; *Holbeck*, Bishop of Lincoln ; *Day*, Bishop of Chichester ; *Skip*, Bishop of Hereford ; *Thirlby*, Bishop of Westminster ; *Ridley*, Bishop of London ; *May*, Dean of S. Paul's ; *Cox*, Dean of Christ Church ; *Taylor*, Dean of Lincoln ; *Heynes*, Dean of Exeter ; *Robertson*, Archdeacon of Leicester ; *Redmayne*, Master of Trinity College, Cambridge.

This Edition of the Book of Common Prayer was taken into general use *June* 9th, 1549.

II. THE SECOND PRAYER BOOK OF EDWARD THE SIXTH. There is no record of the revisors, or mode of revision, or of its ever having received the sanction of Convocation. *Cranmer*, in a letter dated October 7th, 1552, says, that the revision was made by "a great many Bishops and others of the best learned men within this realm appointed for the purpose." It was used from Nov. 1, 1552.

III. THE PRAYER BOOK OF QUEEN ELIZABETH'S REIGN. This with a few alterations was the same as the former. It was taken into use on June 24th, 1559. Re-

vised by a Royal Commission consisting of *Parker*, Archbishop of Canterbury ; *Grindal*, Bishop of London ; *Pilkington*, Bishop of Durham ; *Cox*, Bishop of Ely ; *May*, Archbishop designate of York ; *Bill*, Dean of Westminster ; *Smith*, Dean of Carlisle ; *Whitehead*, who declined the Archbishopric of Canterbury ; *Sandys*, Bishop of Worcester ; *Guest*, Bishop of Rochester.

IV. REVISION IN THE REIGN OF JAMES I. This was after a conference held, under the presidency of the King, at Hampton Court, on January 14, 16, and 18, A.D. 1603, between certain Divines of the Church of England, and Puritan Divines.

V. THE LAST REVISION IN 1662, REIGN OF CHARLES II. This revision, the last and most important of all, was made after a conference at the Savoy between the leading Church, and Puritan, Divines, and was taken into general use on S. Bartholomew's Day, August 24th, 1662. The revisors were *Wren*, Bishop of Ely ; *Skinner*, Bishop of Oxford ; *Warner*, Bishop of Rochester ; *Henchman*, Bishop of Salisbury ; *Morley*, Bishop of Worcester ; *Sanderson*, Bishop of Lincoln ; *Nicholson*, Bishop of Gloucester ; *Cosin*, Bishop of Durham ; together with eight from the Province of York, to act with the above. (*Abridged from the Annotated Prayer Book.*)

### THE THIRTY-NINE ARTICLES.

Although the Thirty-nine Articles cannot be said to form a portion of the Book of Common Prayer, yet they are usually printed with it, and form an important part of Church teaching, which ought rightly to be understood ; for this reason the following notes are appended to the foregoing comments.

#### THE TITLE.

**Both provinces.** Canterbury and York.—**The whole clergy**, as represented in the Convocation, which is the

Church of England by representation. The laity have no part in settling doctrine.—**In a Convocation holden at London in the year 1562**, during the primacy of Archbishop Parker, who revised the existing Articles, forty-two in number, and in the Reign of Queen Elizabeth. The forty-two Articles were drawn up by Archbishop Cranmer and Bishop Ridley in A.D. 1552, but it is probable that they never received the sanction of Convocation. The proceedings of 1562 were more regular.—**For the avoiding of diversities of opinions.** It was never intended that the thirty-nine Articles should fix men's minds to one uniform and rigid rule of thought, but should afford reasonable limits for religious sentiment for the avoidance of disorder.—**Touching**, with respect to.—**True religion**, not practical, but doctrinal.—**Reprinted by His Majesty's Commandment**, i.e., in 1629, Reign of Charles I.—**Royal declaration**, which was drawn up by Archbishop Laud, and is important as showing the distinction between the powers of Church and State held by Anglican Divines of that period.

#### THE DECLARATION.

**By God's ordinance.** Not special, but general. See *Article 37*.—**Our just title, Defender of the Faith, and Supreme Governor of the Church within these our dominions.** "The term *Fidei Defensor* was first conferred on Henry VIII. by Pope Leo X. for his book against Luther, quinto idus Octobris, 1521. It was confirmed by Clement VII., but on the suppression of the monasteries revoked. It was given to the king in the thirty-fifth year of his reign by act of Parliament. Elizabeth refused the title, Head of the Church; in 1559, the term Supreme Governor was substituted." (*Interleaved Prayer Book*.) CHRIST alone is *Head of the Church*, and in no place is the term applied by our Church to the reigning Sovereign.—**Our clergy generally**, universally, not partially, just

as in the Catechism the two Sacraments are said to be "*generally necessary to salvation.*" See *paragraph 5.*—**If any difference arise, &c.** This and the next paragraph are most important, as showing the method of proceeding in Church law, and completely disposing of the popular fallacy that the doctrine and discipline of the Church are regulated by Act of Parliament.—**Though some differences have been ill raised,** by the Puritans, who were then very powerful. This was not long before their great Rebellion.—**Men of all sorts take the Articles of the Church of England to be for them.** Many of the Articles were purposely arranged so as to exclude none who adhered to the leading principles of the Reformation.—**Curious,** from Latin *curiosus*, careful; hence anxious, perplexing, full of care, chiefly from the minuteness, and curiosity, of the differences.—**For so many hundred years.** Not merely since the Reformation, or in England, but from the times of CHRIST, and all over the world, our LORD foretold this. See *S. Matt.* xxiv. 24.

#### THE ARTICLES.

ARTICLE I. The foundation of all the rest. **There is but one.** *Isa.* xliv. 6–8; *S. Mark* xii. 28–30.—**Living and true.** *1 Thess.* i. 9.—**Everlasting.** *Ps.* xc. 2.—**Without body, parts, or passions.** The Latin has, *incorporeus, impartibilis, impassibilis.* *S. John* iv. 24; *S. Luke* xxiv. 39.—**Of infinite.** Latin, *immensa.*—**Power.** *Gen.* xvii. 1.—**Wisdom.** *Ps.* cxlvii. 5.—**Goodness.** *Ps.* cxlv. 9.—**The Maker and Preserver of all things both visible and invisible.** *Neh.* ix. 6.—**Three Persons.** *S. Matt.* iii. 16, 17; xxviii. 19; *2 Cor.* xiii. 14.—**One substance.** Latin, *ejusdem essentia.* See proofs in *Athanasian Creed* of the last part of the Article.

ARTICLE II. **Word of the Father,** i.e. the medium

by which GOD'S Word is brought to man. *S. John* i. 1 ; *Rev.* xix. 13.—**Begotten from everlasting.** *Heb.* i.—**Very.** True. *1 Tim.* iii. 16 ; *S. John* x. 30.—**Eternal.** *S. John* viii. 58.—**Took man's nature.** *Gal.* iv. 4.—**Never to be divided.** *Rev.* i. 17, 18.—**To reconcile His Father to us.** *Rom.* v. 10.—**A sacrifice.** *Eph.* v. 2. Latin, *hostia*.—**Original guilt.** Latin, *culpa originis*. See *Art.* ix.

ARTICLE III. See *Apostles' Creed* on this subject.

ARTICLE IV. See *S. Matt.* xxviii. 1–10 ; *S. John* xx. 24–29 ; *1 Cor.* xv. 1–20 ; *Acts* i. 1–11 ; *2 Tim.* iv. 1.

ARTICLE V. **The Holy Ghost, or Spirit.** See *S. John* xiv. 26 ; xv. 26 ; *Acts* v. 3, 4 ; *S. Luke* i. 35. See more in *Athanasian Creed*.

ARTICLE VI. **Holy Scripture containeth all things necessary to salvation.** The first principle of the Reformation. *2 Tim.* iii. 15–17 ; *Deut.* iv. 2. “The Church of Rome, both in her Council, and by the mouth of her most eminent Divines, asserts that Scripture does *not* contain all that is necessary for faith and morals, but that there is need of a traditional doctrine, an unwritten word, which is handed down by unbroken tradition in the Church.” (*Bishop Browne*.)—**Of whose authority there was never any doubt.** “Here it is not meant that there never was any doubt in *portions* of the Church, or *particular* Churches concerning certain books, which the Article includes in the Canon ; for some of them—as for instance the Epistle to the Hebrews and the Apocalypse—have been the subject of much doubt in the West or East, as the case may be. But the Article asserts that there has been no doubt about them in the Church Catholic ; that is, at the very first time that the Catholic or whole Church had the opportunity of forming a judgment on the subject, it pronounced in favour of the Canonical Books.” (*Newman*.)

ARTICLE VII. See *S. Matt.* v. 17, 18 ; *Gal.* iii. 24 ;



*S. John* v. 39, 46; *Rom.* xvi. 25, 26; *1 Tim.* ii. 5; *Heb.* xi. 7-35.

ARTICLE VIII. See Notes on the Creeds in the *Morning and Communion Services*.

ARTICLE IX. **Original sin**, i.e., the sin of our origin as men,—“birth sin,” as in the title of the Article.—**Standeth not in the following of Adam**, i.e., consists not in imitating Adam’s sin. Latin, *non est in imitatione Adam situm*. See *Rom.* v. 14-19.—**As the Pelagians do vainly talk**. Pelagius was of Welsh extraction, and lived at Rome as a monk, his name was Morgan, i.e., Seaborn, (hence Pelagius). His heresy arose in the early part of the fifth century. His opinions were condemned by the General Council of Ephesus, A.D. 431, and were that Adam was created mortal, that his sin affected himself alone, and that by his own power man can keep GOD’S commandments. Similar views are held by the Rationalists of the present day.—*Vainly talk*. Latin, *fabulantur*.—**But is the fault** (Latin, *vitium*) **and corruption** (Latin, *depravatio*) **of the nature of every man**. *Gen.* viii. 21; *Ps.* li. 5; *Job* xiv. 4; xv. 14; *S. John* iii. 3-6; *Rom.* vii. 18; *1 Cor.* ii. 14; *Gal.* v. 17; *Eph.* ii. 3.—**That naturally is engendered of the offspring of Adam**. Latin, *ex Adamo naturaliter propagati*.—**Very far gone**. Latin, *quam longissime distet*, as far as possible gone, without being wholly gone.—**From original righteousness**. The righteousness which Adam possessed before he sinned. See *Eccles.* vii. 29.—**Is of his own nature inclined to evil**. *Gen.* vi. 5; *Jer.* xvii. 9; *Eph.* iv. 22. This is most observable amongst uncivilised people, who follow the impulses of nature with few restraints; but even in lands boasting the highest civilization the evil of our nature is only moderated, not eradicated.—**It deserveth God’s wrath and damnation**. Hence the necessity for a new birth. See *S. John* iii. 1-5; *Eph.* ii. 3; *Rom.* viii. 3.—**Regenerated**. Latin, *renatis*, which word is further

on translated *baptized*, showing that the framers of the Articles regarded Baptism and regeneration as the same thing.—**Called in Greek.** *Rom.* viii. 6, 7.—**Sensuality.** Latin, *sensum*.—**No condemnation for them that believe and are baptized.** *S. Mark* xvi. 16.—**The Apostle doth confess.** *S. Paul.* See *Rom.* vi. 7; vii. 7, 8.—**Nature of sin.** Latin, *peccati rationem*.

ARTICLE X. See *1 Cor.* ii. 14; xii. 3; xv. 10; *S. John* vi. 44; xv. 1-5; *2 Cor.* iii. 5; *Phil.* ii. 13.

ARTICLE XI. At the Reformation the subject of *Justification by Faith* was brought very prominently forward, especially by Luther, and it was impossible for our Church to avoid defining the meaning of Justification, which she has done in this Article, but so carefully as to avoid extravagances on both sides.—**We are accounted righteous before God.** Latin, *justi coram Deo reputamur*. This is the beginning of justification. We repent, we believe, and are "accounted righteous before GOD," but it is not until we are baptized that we are actually made righteous, or justified. We are then formally and efficaciously brought into a state of justification, or being made righteous, which some define as sanctification, limiting justification to the first act of conscious faith. The Fathers taught that a man was justified when he was baptized. So also our *Homily of Salvation* referred to in this Article.—**Only for the merit of our Lord and Saviour Jesus Christ.** *Rom.* iii. 20-25.—**By faith,** i.e., faith is the *inward* cause of our justification, the moving power. *Eph.* ii. 8, 9.—**Not for our own works.** *Rom.* iv. 3, 4. *S. James* says (ii. 14-26) that we are justified by works, but it is clear that he is speaking of the *state*, not the inward *act* of justification. The word *justify* has many meanings, but "the literal signification of the verb, whether in Hebrew or in Greek, is 'to make righteous.'" (*Bishop Browne.*) See *S. Matt.* xi. 19; *S. Luke* vii. 29; *Rom.* iii. 24-26; iv. 5-7; v. 9; viii. 33, 34. **Most whole-**

**some.** Latin, *saluberrima*.—**Homily of Justification.** “There is no Homily entitled the Homily of Justification, but the Homily of Salvation treats expressly of justification ; and it has therefore always been understood, either that this Homily alone (or this conjoined with that which precedes and that which follows it) is the Homily referred to in this Article.” (*Bishop Browne*.) The following passage is from the *Homily on Salvation*. “Yet faith doth not shut out repentance, hope, love, dread, and the fear of GOD, to be joined with faith, in every man that is justified, but it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justify not altogether ; nor the faith also doth not shut out the justice of our good works, necessarily to be done afterwards of duty to GOD ; but it excludeth them, so that we may not do them to this intent, *to be made just by doing of them.*”

ARTICLE XII. **Albeit.** Latin, *quanquam*.—**Fruits of faith.** *S. James* ii. 17-26.—**Endure the severity of God's judgment.** *Ps.* cxxx. 3.—**Fruit.** *S. John* xv. 1-16.

ARTICLE XIII. **Before the grace of Christ,** i.e., in a state of nature.—**Are not pleasant to God.** This does not mean that GOD dislikes the morality of a good heathen, but that He will not accept such morality, either in a heathen, or Jew, as a title to justification. Latin, *minime Deo grata sunt*.—**Meet,** fit.—**School authors,** commonly called schoolmen. They flourished in the middle ages. Latin, *multi*, not school authors.—**Deserve grace of congruity.** Latin, *de congruo merentur*. *Congruity*, i.e., suitability, from *congruere*, to agree. “To deserve *de congruo*, or of congruity, is to move the Divine regard, not from any claim upon it, but from a certain fitness or suitableness ; as, for instance, it might be said that dry wood had a certain disposition or fitness towards heat which green wood had not.” (*Newman*.) The arti-

cle throws no slight upon the school authors as such, but merely objects to their idea of congruous merit.

ARTICLE XIV. **Voluntary works**, or works performed not because it is our duty, but because, having done our duty plainly commanded, we *will* to do others not plainly commanded, or, as the Article says, *besides over and above God's commandments*. "This excess of merit, which was supposed to be attained by some of the greater saints, formed a deposit, which was entrusted to the Church, and which the Roman Pontiff, the Vicar of CHRIST, could for reasonable causes, by the power of the keys, unlock, and grant to the faithful, in the way of indulgences, and for remission of temporal punishment." (*Bishop Browne*.)—**Which they call**, i.e., not the councils of the Roman Church, but the people.—**Supererogation**, from *super*, above, and *rogare*, to ask, i.e., more than are asked. The Council of Trent does not expressly mention works of supererogation. (*Bishop Browne*.)—**Cannot be taught without arrogancy and impiety**. The reason is then given, founded upon our LORD'S saying in *S. Luke* xvii. 7-10. See also xviii. 10-14.

ARTICLE XV. This Article is taken almost entirely from Holy Scripture. See *2 Cor.* v. 21; *Heb.* iv. 15; vii. 26; *1 S. Peter* ii. 22; *S. John* i. 29; *1 S. Peter* i. 18, 19; *Heb.* ix. 26; *1 S. John* iii. 5; *S. James* iii. 2; *1 S. John* i. 8-10.

ARTICLE XVI. This Article is directed against the Anabaptists, who were very strong at the period of the Reformation.—**Deadly sin**. Latin, *peccatum mortale*. The Article defines it as **sin willingly committed**, as distinguished from sins of ignorance and infirmity. See *1 S. John* v. 16, 17.—**Sin against the Holy Ghost**. *S. Matt.* xii. 31, 32. This unpardonable sin is generally thought to be a wilful and obstinate denial of our LORD'S Divinity.—**Repentance is not to be denied**. *1 S. John* i. 8, 9.—**After we have received the Holy Ghost, in Baptism.—Which say they can no more sin**. The

doctrine of final perseverance practically amounts to this, whilst the Moravians teach it openly. These are "the two peculiar lessons of Wesleyanism : viz., (1) instantaneous, and sensible conversion ; (2) the doctrine of perfection, i.e., of a Christian maturity, on attaining which he that is (in the Wesleyan sense) 'born again,' 'born of GOD,' sinneth not." (*Curteis.*)

ARTICLE XVII. The Article which most of all bears witness to the fierce struggles of the Reformation. It is, however, studiously moderate, and quite within the language of Holy Scripture. The first paragraph tells us of a number of persons elected to everlasting life, but it does not say that no one shall be saved who is not of that special number, as the Calvinists. Indeed universal salvation is taught in every document of our Church. The Calvinistic doctrine of reprobation is, that every one not elected is reprobated to be damned everlastingly—a most revolting doctrine. The last paragraph of the Article will apply to more subjects than election. See *Rom.* viii. 29, 30 ; *Eph.* i. 1–11 ; 2 *Thess.* ii. 13, 14 ; *Isa.* lv. 7 ; *S. Matt.* xi. 28 ; *S. John* vi. 37 ; 1 *Tim.* ii. 3–6.

ARTICLE XVIII. See 1 *Cor.* xvi. 22 ; *Gal.* i. 7, 8 ; *S. John* xiv. 6 ; *Acts* iv. 12 ; 1 *Cor.* iii. 11. This Article seems to be directed against an Erastian and rationalizing spirit which was arising amongst Protestants, which assumed that a morally good man anywhere would be saved, and that Christianity was not *the* religion, but *a* religion, of the world. "The English Reformers strongly held the doctrine, that without CHRIST, without baptism, apart from the Church, no salvation is offered to man." (*Bishop Browne.*)

ARTICLE XIX. **The Visible Church of Christ**, i.e., the portion of the Church of CHRIST which is visible. There is only one Church.—**A congregation of faithful men**, i.e., not merely men who have living faith, but of men who have been baptized into, and live in open

profession of, the Faith of CHRIST. Latin, *cætus fidelium*, the *assembly of the faithful*, the faithful being the baptized, according to the usage of the whole Church from the beginning. The marks of the Church here mentioned are not sensible conversion, or proof of Christian experience, but, 1, the pure preaching of GOD'S Word, and, 2, the due administration of the Sacraments, which includes the right use of ecclesiastical discipline, and the three Orders of the Ministry, Bishops, Priests, and Deacons. Scripture illustrations: 1 *Cor.* i. 2; 1 *S. Pet.* iv. 11; *S. Matt.* xxviii. 18-20.—**The Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.** Instances of this are given in subsequent Articles, but we must guard against the notion that this Article allows the possibility of the whole Church, everywhere, and at any time, erring in matters of faith.

ARTICLE XX. **The Church**, the Catholic Church, which is defined in the preceding Article.—**Hath power to decree rites and ceremonies, and authority in controversies of faith**, i.e., to decide them. The reason is given in 1 *Tim.* iii. 15. This part of the Article was the subject of furious controversy between the moderate and advanced reformers, and the principle contended for was this, that no rites or ceremonies were admissible in the Church except such as had the direct sanction of the New Testament.

ARTICLE XXI. **General Councils**, i.e., assemblies of the whole Church. The first Council is described in *Acts* xv. The first General Council was held at Nice, A.D. 325, the next at Constantinople, A.D. 381, the next at Ephesus, A.D. 431, the next at Chalcedon, A.D. 451, the next at Constantinople, A.D. 553, the next at Constantinople, A.D. 680, and the next, of doubtful authority to say the least, at Nice, A.D. 787. Our *Homilies* recognise the six first, and call them, "those six coun-

which were allowed and received of all men."—**They may not.** The Latin Article has, *non possunt*, are not able, as if it stated a fact rather than a doctrine, and it is certain that our Church never meant us to assume that a General Council could lawfully be held unless the Princes, i.e., the Chief Rulers, of the world gave their command and assent. The Church is an independent spiritual institution, and it is clear that the first Council in *Acts* xv. was held without permission from the civil power; but what we are to learn from the Article is, that if the Princes of the earth oppose the assembling of General Councils, not only can they not be held, but their decrees would be open, from the imperfection of the gathering, to many cavils. Still, in such an important undertaking, it is clear that Church and State ought not to be opposed. The Roman Church calls its great Councils by the name of General, but being a partial representation their decrees only bind their own communion.—**They may err**, for the reason that **they be an assembly of men, whereof all be not governed with the Spirit and Word of God.—And sometimes have erred.** It is difficult to know to what this referred, unless it be to the Seventh General Council which legalised image worship, or, as most think, to large Councils, such as those of the Roman Church, which are merely called *General Councils* by their own Communion, e.g., the Council of Trent.—**Even in things pertaining unto God.** All sacred things, great and small, pertain to GOD, but here no doubt are meant great things, such as the image worship above mentioned, and the peculiar Roman Doctrines sanctioned by the Council of Trent. What would our Reformers have said to Councils which made *the Immaculate Conception* of the Blessed Virgin, and *the Infallibility of the Pope*, dogmas of the Church?—**Unless it may be declared**, i.e., unless it can be proved. Latin, *stendi possint*.

ARTICLE XXII. **The Romish doctrine.** The Latin is *doctrina Romanensium*. Whatever is Primitive and Catholic in these doctrines is to be retained, whatever is Roman and uncatholic is to be avoided. It does not strike at prayers for the dead, or absolution, or reverence for holy people departed, but simply at the Romish perversions of these things.—**Of Purgatory.** The authorized doctrine of the Church of Rome on this point is this. “When a sinner has received the grace of justification, by approaching the Sacrament, he does not always receive the remission of all the pains due to his sins. The eternal pain is remitted without any restriction ; but there generally remains a temporal pain to be undergone for a longer or shorter time, according to the nature of the sin, and the disposition of the penitent ; and this necessary atonement must be made either in this life or the next. Those who die without having made the necessary atonement will have to endure long and severe pains in purgatory. Even venial sin, not expiated in this world, will be punished in purgatory.” (From the R. C. “*Crown of Jesus.*”)—**Pardons**, not absolutions pronounced by the Priest, but *Indulgences*. “By indulgence we understand a release from the temporal punishment due to actual sins, already remitted as to the guilt, from the spiritual treasures of the Church, the merits and satisfactions of JESUS CHRIST and the Saints, out of which the Church, when she grants an Indulgence to her children, offers to GOD an equivalent for the punishment which was due to the divine justice. Indulgences are divided into Plenary and Partial. A Plenary Indulgence remits all the temporal punishment due to sin ; a Partial Indulgence remits only a part. In granting Indulgences of a determinate number of days, of weeks, or of years, the Pope does not pretend to abridge the sufferings of Purgatory for such a length of time. His intention is to remit as much of the pain due to sin, as would have been remitted by the



Canonical penance faithfully performed during a corresponding number of days, weeks, or years, but the extent of this remission can never be known." (*Crown of Jesus.*)

—**Adoration.** The Council of Trent expressly limits this adoration, "kissing and bowing down before," as honour done to those whom they represent, not to the things themselves, but practically, as we know from the worship of the Virgin now, it comes to the same thing, and the abuse, at least judging by experience, especially before the Reformation, not being separable from the use, the Article inveighs against the thing itself.—**Images**, whether carved, or painted.—**Relics**, or remains, from *relicta*, left behind. The ancient Christians used to pay great respect to the remains of the martyrs, but it had nothing like the awful abuses of Romanism.—**Invocation**, calling upon, i.e., in prayer, from *invocare*.—**Saints**, holy persons, from *sanctus*, holy. Here however it means canonized Saints.—**A fond thing**, i.e., a foolish thing, (Latin, *res est inutilis*.)—**Vainly invented**, invented not perhaps so much by designing, as by *weak* persons, (Latin, *inaniter conficta*.)—**Grounded upon no warranty of Scripture**, i.e., proof. (Latin, *Scripturarum testimoniis*.) The only passage which can at all be colourably alleged in support of these things is 1 *Cor.* iii. 12–16, which clearly refers to ministerial work and its trials, though perhaps we may diffidently suppose that it may have a further reference. Romanism, however, asks for no such warrant. The doctrine of Development, and the Infallibility of the Pope, places it far above such a necessity, as it vainly thinks.—**But rather**, not in a small degree, but certainly, (*immo*. Latin Article.) See *Rev.* xiv. 13; *S. Luke* xvi. 19–31; 2 *Cor.* v. 8; *Heb.* x. 14; 1 *S. John* i. 8, 9; *Acts* x. 25, 26; xiv. 13–15; *Rev.* xix. 10; *Col.* ii. 18; 1 *Tim.* ii. 5; 1 *S. John* v. 21.

**ARTICLE XXIII.** This Article is directed against the Protestant Sects who deny the necessity of an outward call to the ministry, and those who admitting the neces-

sity of an outward call, deny it to be episcopal.—**T office of public preaching.** This refers no doubt to the more formal preaching of GOD'S Word, and is not intended to discourage the irregular efforts of any man in full Communion with the Church.—**By men who have public authority.** Undoubtedly the Bishops, and the Bishops alone, are meant. See *Preface to the Ordination Services*.—**Given unto them.** By GOD, through Episcopal Consecration.—**In the congregation,** i.e., the Church of CHRIST. Latin, *in Ecclesia*.—Scripture Illustrations : *Heb.* v. 5 ; *Numb.* xvi. ; 2 *Chron.* xxvi. 16–20 ; *S. Matt.* xxviii. 18–20 ; *S. John* xx. 21 ; 1 *Tim.* iv. 14 ; 2 *Tim.* ii. 2 ; *Titus* i. 5.

ARTICLE XXIV. **Plainly repugnant to the Word of God.** See 1 *Cor.* xiv. throughout.—**And the Custom of the Primitive Church.** Here we have again the two constant appeals of our Reformers in justification of their proceedings. The Roman Church does not defend its Latin Services on these 'grounds, and has tacitly allowed their inexpediency by permitting certain services, and portions of services, to be in a language the people understand. Numbers of ancient Liturgies exist in various languages belonging to the people who used them.

ARTICLE XXV. **Not only badges or tokens of Christian men's profession,** as the Zwinglians, at the time of the Reformation held, and as Dissenters generally now.—**Sure witnesses.** So that we have the best of all assurances of GOD'S favour. Our Church knows nothing of the Dissenting doctrine of inward assurance as necessary for every man, though it recognises the witness of the Spirit in our hearts.—**Effectual signs.** Latin, *Efficacia Signa*. The signs of grace and favour bring grace and favour effectually.—**By the which, Sacraments.**—**He doth work invisibly in us.** A real work, though unseen. Latin Article has *Ipse*, He Himself, and no other.—**Quicken,** rouse up. Latin, *excitat*.—**Two Sacraments ordained**

**of Christ our Lord in the Gospel.** See *S. Matt.* xxviii. 18-20; *S. John* iii. 1-5; *S. Matt.* xxvi. 26-28.—**Commonly called Sacraments.** The Article does not say that they are *not* Sacraments, for in all ages the word has been applied to various sacred ordinances which have an outward sign; indeed, one of our own Homilies, in this sense speaks of “the Sacrament of Matrimony,” and in another we read, “in a general acceptation, the name of a Sacrament may be attributed to any thing, whereby an holy thing is signified.” (*Homily on Common Prayer and Sacraments.*) All our Article implies is that Baptism and the Supper of the LORD are Sacraments in such a sense as belongs to no others, viz., as being outward signs of inward grace ordained by CHRIST Himself, specially, distinctly, and fully, without any manner of doubt whatever. This cannot be wholly said of any of the rest, which are therefore, to use the words of the Article, “not to be counted for Sacraments of the Gospel,” i.e., of CHRIST. The Romanists hold, that the Church has never instituted any of the seven Sacraments, but that CHRIST ordained them all, either before or after His Ascension.—**Partly of the corrupt following of the Apostles.** This refers not to the things themselves, but to the exaltation of them to Sacraments of the Gospel, and the abuses which had been allowed to overlay some of them, such as Confirmation, Penance, and Extreme Unction.—**Partly are states of life allowed in the Scriptures,** as Orders, and Matrimony. Allowed, not as if they were merely put up with, and permitted on sufferance, but actually approved by Holy Scripture. The Latin Article has, *partim vitæ status sunt in Scripturis quidem probati.*—**Visible sign or ceremony ordained of God.** This is to be noted. In Confirmation and Extreme Unction, the laying on of hands, and the anointing with oil were ordained by GOD indirectly through His Apostles, (See *Acts* viii. 14-17; *James* v. 14,) but not by GOD in CHRIST, as in Bap-

tism and the Eucharist.—**The Sacraments were not ordained by Christ to be gazed upon, or to be carried about.** It does not say that to gaze upon, or to carry about the Sacraments, as in processions, &c., is contrary to CHRIST'S command, but that He did not order it. No doubt, however, disapproval is implied, on account of the great abuses at the Reformation arising from such processions, &c.—**As S. Paul saith.** *1 Cor.* xi. 26–30.

ARTICLE XXVI. Scripture illustrations. *S. Matt.* xiii. 24–48; *1 Cor.* iv. 1; *2 Cor.* v. 20; *S. Matt.* xxiii. 2, 3. This Article is against the doctrine of the Donatists, Anabaptists, and some classes of modern Dissenters.

ARTICLE XXVII. This Article was directed against the Puritans of the Reformation period, and of course will apply to their descendants.—**Christened**, i.e., made Christians.—**A Sign of regeneration**, i.e., a sign that we are then born again. See *S. John* iii. 1–5; *Titus* iii. 5; *Rom.* vi. 1–5.—**Receive Baptism rightly**, i.e., with repentance and faith, and with water, in the Name of the Trinity.—**Grafted into the Church**, which is CHRIST'S Body. See *1 Cor.* xii. 13; *Eph.* i. 22, 23.—**Forgiveness of sin.** *Acts* ii. 38, 39.—**Adoption.** *Gal.* iii. 26, 27.—**The Baptism of young children.** See *Notes at the beginning of the Baptismal Services.*

ARTICLE XXVIII. The first paragraph is directed against Zwinglian and Puritan doctrine; the rest against Roman. The first paragraph will be illustrated by the following passages. *1 Cor.* x. 16; xi. 23–30; *S. John* vi. 48–65.—**Transubstantiation.** This doctrine is expressed thus in the *Creed of Pope Pius IV.* “In the most Holy Sacrament of the Eucharist there is truly, really, and substantially the Body and Blood, together with the soul and divinity, of our LORD JESUS CHRIST, and that there is made a conversion of the whole of the bread into the Body, and of the whole substance of the wine into the

Blood; which conversion the Catholic Church calleth Transubstantiation. I also confess that under either kind alone CHRIST is received whole and entire, and a true Sacrament." Transubstantiation "was maintained by Paschasius Radbert in the ninth century, but was opposed by Rhabanus Maurus, Ratramnus or Bertramnus, and Scotus Erigena. It was supported by Pope Sylvester II. (999—1003.) The doctrine was established under the term Transubstantiation at the Lateran Council in 1215, confirmed by the Council of Trent, Jan. 18, 1562." (*Townsend.*)—**Repugnant to the plain words of Scripture.** Latin, *Apertis Scripturæ verbis adversatur.* The plain words of Scripture represent our LORD'S natural Body to be in Heaven, and it cannot be in two places at once. See *Acts* iii. 21. The Romanists call in the aid of miraculous power to account for this, and we cannot deny that such power would be exerted if needful, but it is not needful, for the Real Spiritual Presence of our LORD in the Sacrament satisfies all the requirements of the words, "This is My Body," "This is My Blood," and it would, in the face of our LORD'S declaration in *S. John* vi. 62, 63, be presumptuous to affirm the necessity of a continual recurring miracle to produce our LORD'S natural Body daily on tens of thousands of Altars.—**Overthroweth the nature of a Sacrament**, i.e., as an outward sign of inward grace, for if no bread and wine be left there are no outward signs.—**And hath given occasion to many superstitions.** Those superstitions were greater at the Reformation than now, and were chiefly connected with the adoration of the Elements.—**Reserved**, i.e., in a tabernacle over the Altar to be worshipped, as in Roman Churches. The ancient Church reserved portions of the Sacrament for the sick, prisoners, &c., and this our Article does not condemn, though the law courts say it forbids reservation. (See *Page* 221.) The words are careful, **was not by Christ's ordinance**, not *ought not to be even*

*for the Communion of the sick.*—**Carried about**, in pompous processions.—**Lifted up**, elevated for the purpose of worship.—**Worshipped**, i.e., the Sacrament is not worshipped, though our LORD'S Presence is worshipped there.

ARTICLE XXIX. **The wicked**, scandalously so. Latin, *impii*.—**Void**, destitute.—**Lively**, living.—**Carnally**, after the manner of flesh.—**As S. Augustine saith**. The passage is taken from his Treatise on S. John. **To their condemnation**. 1 Cor. xi. 29.

ARTICLE XXX. This is the statement of a fact. See *Notes on the Communion in the Communion Service*. It was not, however, until the Council of Constance in A.D. 1415 that the denial of the Cup to the laity had become so general as to warrant it being passed into a law.

ARTICLE XXXI. **The Sacrifices of Masses**, not the Sacrifice of the Mass, as so many erroneously take it. Our Reformers did not intend to speak against the spiritual Sacrifice of the Eucharist, call it Mass or anything else, though, at the same time they were outspoken, as in the preceding Article, upon the abuses of the Mass; but they censured private masses for the dead, by which the Priests made so much money, and to support the credit of which they were guilty of so many impostures; these were **blasphemous fables, and dangerous deceits**. (Latin, *blasphemia figmenta, et perniciosæ imposturæ*.)—Scripture illustrations: *Heb.* ix. ; x.

ARTICLE XXXII. This Article is not intended to express any opinion as to the wisdom of the clergy marrying, but to protest against their compulsory celibacy, as **not commanded by God's law**, for that law permits **all Christian men to marry at their own discretion**, with the sole condition **as they shall judge the same to serve better to godliness**. Scripture illustrations: *Lev.* xxi. 1, 7, 13, 14; 1 *Cor.* ix. 5; 1 *Tim.* iii. 2-12; iv. 1-3; *Heb.* xiii. 4. Like most of the abuses in the Roman Church, the celibacy of the Clergy had a good beginning: as the

Church increased, and came into more open conflict with the world, Christians, especially the Clergy, felt the force of S. Paul's words in 1 *Cor.* vii. 25-40, and the number of those who embraced a celibate life for *the Kingdom of God's sake*, (See *S. Matt.* xix. 10-12,) became very large. Then the celibate life began to be unduly exalted, and so long ago as the Council of Nice, A.D. 325, the question of compulsory celibacy of the clergy was mooted, and rejected by the Council. But no attempt was made to stop the growth of the system, and in the time, and by the exertions of Pope Gregory VII., in the eleventh century it became general in the Western Church. The practical abuses of the system have always been great.

ARTICLE XXXIII. See *S. Matt.* xviii. 15-18; 1 *Cor.* v. 3-13; 2 *Cor.* ii. 2-10; 2 *Thess.* iii. 6-14.

ARTICLE XXXIV. This Article is important as showing another of the great Reformation principles, the independence of national Churches, even where they are within the limits of a Patriarchate.—**Private judgment**, not the reasonable freedom of every man to exercise his own judgment in matters of opinion, but the freedom of a lawless independence.—**Openly**, public, ostentatiously, wilfully.—**Rebuked openly**, by legal and public censure. Such a spirit as he shows is alien from Christianity. See *Rom.* xv. 1-7.—**Common order of the Church**, i.e., usual order. Latin, *publicum ordinem*. See 1 *Cor.* xi. 16; 2 *Thess.* iii. 6.—**Hurteth the Authority of the Magistrate**, i.e., lowers it in the eyes of others. See *Rom.* xiii. 1-5.—**Woundeth the conscience of the weak brethren**, by leading them into the same sin under the impression that it is right, a grievous sin. See *Rom.* xiv. 1-19; 1 *Cor.* viii. 12.—The Puritans thought, that freedom from Rome meant freedom from all ecclesiastical restraint, a feeling shared by some, at least, of modern Dissenters; this part of the Article is directed against such a view.—**Hath authority**, possesses the right, if not the power. This principle was recognised until the Roman Supre-

macy developed itself.—**Edifying**, i.e., building up the faithful. See *1 Cor.* xiv. 26.

ARTICLE XXXV. **Doctrine.** This limits the sense in which we are bound by the Homilies. We are not bound to their language, or to every minute statement, but to their *doctrine*, or general teaching. Still they form an important portion of the Reformation documents which possess authority in the English Church.

ARTICLE XXXVI. **Doth contain all things necessary.** The Romanists said that the Edwardian Ordinals, by omitting certain words and ceremonies, made the ordinations invalid ; but it was contended that according to Holy Scripture, and the Primitive Church, nothing more was absolutely necessary than prayer and imposition hands for a special office, which as a matter of fact cannot be gainsaid. Even Romanists now hesitate to use such arguments, and ground their objections upon the question of jurisdiction ; we have no authority to ordain from the Pope.—**Superstitious.** This objection was made by the Puritans, who objected to the clerical habits, to the giving power to Priests to remit sins, &c. See more in the *notes on the Ordination Services.*

ARTICLE XXXVII. A clear exposition of the manner in which the Church of England admits the Royal Supremacy, and a sufficient answer to those, who affirm that she permits secular authority to interfere with spiritual concerns in an unlawful manner, referred to in the Article under the title **Slandorous folks.** The **Word and Sacraments** are specially excepted from the jurisdiction of the sovereign, and the only authority allowed is that **which we see to have been always given to all godly Princes in Holy Scripture by God Himself.** This refers to the Jewish Kings, such as David, Solomon, Hezekiah, &c. We find no mention of such authority, except in general terms, in the New Testament, because Christians were separate from the rulers of this world, but the principle is there. See *S. Matt.* xxii. 15-22 ; *Acts* xxv.



10, 11; *Rom.* xiii. 1-7; 1 *S. Pet.* ii. 13, 14.—**The Bishop of Rome hath no jurisdiction in this realm of England**, not as a matter of fact, though in that sense it was true, for it had been done away, but as a matter of principle, he has no right to it, judged by our two standards, Holy Scripture and the Primitive Church. The only two passages which can even with the faintest shadow of reason be brought to prove the Pope's Supremacy are *S. Matt.* xvi. 13-19, and *S. John* xxi. 15-17, and, even if it did not require a very wild imagination to infer that these two passages are sufficient to give S. Peter's successors in the See of Rome, rather than his successors in the See of Antioch, a supremacy of jurisdiction over all Christendom, we might bring the conclusive argument, that it existed neither in Apostolic times, (see *Gal.* ii. 11-14,) nor in Primitive Ages, (for S. Cyprian, third century, with the applause of the whole world, expressly repudiated such a papal power,) and, moreover, it was repudiated by the Pope Gregory by whose means this country was converted, and was never accepted in England so fully as in other countries.—**Punish Christian men with death.** The principles of the Quakers, who denied the lawfulness of capital punishment for Christians, war, and oaths, were beginning then to be felt, though not under that name. They were then called Anabaptists.

ARTICLE XXXVIII. This Article is directed, as the last part of the former, and the 39th, against the error of the Anabaptists, and other Sectaries, who held the necessity of a community of goods amongst Christians, founded upon *Acts* iv. 32-37, forgetful that this is the only place in Holy Scripture where it is mentioned, and that its subsequent records prove that this generous experiment of warm hearts did not answer long, and was abandoned. See *Acts* v. 1, 2; vi. 1.

ARTICLE XXXIX. **By our Lord Jesus Christ.** In *S. Matt.* v. 33-37.—**James His Apostle.** *S. James* v. 7.—**The Prophet's teaching.** *Jer.* iv. 2.

## APPENDIX B.

### THE CANONS OF 1603.

The present Church of England is governed by the Canons and Laws in use before the Reformation, unless such Canons and Laws have been repealed. During the reign of Edward VI. Cranmer attempted to revise this body of Laws, and prepared what is now known as *Reformatio legum ecclesiasticarum*, but on the whole we have reason to be thankful that this never became law. In 1603, the first year of James I., One hundred and forty-one Canons were drawn up by the Convocation, and received the Royal assent, but as they never were sanctioned by Parliament, they are taken by the Courts as binding on the Clergy alone. These Canons are the Rules of the Church now, although the operation of many of them has been suspended by Acts of Parliament, and popular prejudice, or indifference.

#### CANONS OF THE CHURCH OF ENGLAND WHICH ILLUSTRATE THE PRAYER BOOK.

##### IV. *Impugners of the Public Worship of God, established in the Church of England, censured.*

Whosoever shall hereafter affirm, That the form of GOD'S worship in the Church of England, established by law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful worship of GOD, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipso facto*, and not restored, but by the Bishop of the place, or Archbishop, after his repentance, and public revocation of such his wicked errors.

V. *Impugners of the Articles of Religion, established in the Church of England.*

Whosoever shall hereafter affirm, That any of the nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the year of our LORD GOD one thousand five hundred and sixty-two, for avoiding diversities of opinions, and for the establishing of consent touching true religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of such his wicked errors.

VI. *Impugners of the Rites and Ceremonies, established in the Church of England, censured.*

Whosoever shall hereafter affirm, That the rites and ceremonies of the Church of England by law established are wicked, anti-Christian, or superstitious, or such as, being commanded by lawful authority, men, who are zealously and godly affected, may not with any good conscience approve them, use them, or, as occasion requireth, subscribe unto them; let him be excommunicated *ipso facto*, and not restored until he repent, and publicly revoke such his wicked errors.

VIII. *Impugners of the Form of Consecrating and Ordering Archbishops, Bishops, &c., in the Church of England, censured.*

Whosoever shall hereafter affirm or teach, That the Form and manner of making and consecrating Bishops, Priests, and Deacons, containeth any thing in it that is repugnant to the Word of GOD, or that they who are made Bishops, Priests, or Deacons, in that form, are not lawfully made, nor ought to be accounted, either by themselves or others, to be truly either Bishops, Priests, or Deacons, until they have some other calling to those divine offices; let him be excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked errors.

XIII. *Due Celebration of Sundays and Holy-days.*

All manner of persons within the Church of England shall from henceforth celebrate and keep the LORD'S Day, commonly called Sunday, and other Holy-days, according to GOD'S holy will and pleasure, and the orders of the Church of England prescribed in that behalf ; that is, in hearing the Word of GOD read and taught ; in private and public prayers ; in acknowledging their offences to GOD, and amendment of the same ; in reconciling themselves charitably to their neighbours, where displeasure hath been ; in oftentimes receiving the Communion of the Body and Blood of CHRIST ; in visiting of the poor and sick ; using all godly and sober conversation.

XIV. *The prescript Form of Divine Service to be used on Sundays and Holy-days.*

The Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their Eves, and at convenient and usual times of those days, and in such place of every Church as the Bishop of the Diocese, or Ecclesiastical Ordinary of the place, shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures, and saying of prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof.

XV. *The Litany to be read on Wednesdays and Fridays.*

The Litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the Parsons, Vicars, Ministers, or Curates, in all cathedral, collegiate, parish churches, and chapels, in some convenient place, according to the discretion of the Bishop of the diocese, or Ecclesiastical Ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not holy-days,

the Minister, at the accustomed hour of service, shall resort to the church or chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer : whereunto we wish every householder dwelling within half a mile of the church to come, or send one at the least of his household, fit to join with the Minister in prayers.

*XVI. Colleges to use the prescript form of Divine Service.*

In the whole Divine Service, and Administration of the Holy Communion, in all colleges and halls in both Universities, the order, form, and ceremonies shall be duly observed, as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.

*XVII. Students in Colleges to wear Surplices in time of Divine Service.*

All Masters and fellows of colleges or halls, and all the scholars and students in either of the Universities, shall, in their churches and chapels, upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear Surplices, according to the order of the Church of England : and such as are graduates shall agreeably wear with their Surplices such hoods as do severally appertain unto their degrees.

*XVIII. A reverence and attention to be used within the Church in time of Divine Service.*

In the time of Divine Service, and of every part thereof, all due reverence is to be used ; for it is according to the Apostle's rule, *Let all things be done decently and according to order* ; answerably to which decency and order, we judge these our directions following : No man shall cover his head in the church or chapel in the time of Divine Service, except he have some infirmity ; in which case let him wear a nightcap or coif. All manner of persons then present shall reverently kneel upon their knees, when the General Confession, Litany, and other prayers are read ; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer : and likewise when in time of Divine Service the LORD

JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed ; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the LORD JESUS CHRIST, the true eternal SON of GOD, is the only SAVIOUR of the world, in Whom alone all the mercies, graces, and promises of GOD to mankind, for this life, and the life to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered ; saying in their due places audibly with the Minister, the Confession, the LORD'S Prayer, and the Creed ; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer : neither shall they disturb the Service or Sermon by walking or talking, or any other way ; nor depart out of the church during the time of Service or Sermon without some urgent or reasonable cause.

*XIX. Loiterers not to be suffered near the Church in time of Divine Service.*

The churchwardens or questmen, and their assistants shall not suffer any idle persons to abide either in the church-yard, or church-porch, during the time of Divine Service or preaching, but shall cause them either to come in, or to depart.

*XX. Bread and Wine to be provided against every Communion.*

The churchwardens of every parish, against the time of every Communion, shall at the charge of the parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white bread, and of good and wholesome wine, for the number of Communicants that shall from time to time receive there : which wine we require to be brought to the Communion Table in a clean and sweet standing pot or stoop of pewter, if not of purer metal.

*XXI. The Communion to be thrice a Year received.*

In every parish church or chapel, where Sacraments are to be

administered within this realm, the Holy Communion shall be ministered by the Parson, Vicar, or Minister, so often, and at such times, as every parishioner may communicate at the least thrice in the year, (whereof the Feast of Easter to be one,) according as they are appointed by the Book of Common Prayer. Provided, That every Minister, as oft as he administereth the Communion, shall first receive that Sacrament himself. Furthermore, no bread or wine newly brought shall be used ; but first the words of institution shall be rehearsed, when the said bread and wine be present upon the Communion Table. Likewise the Minister shall deliver both the bread and the wine to every Communicant severally.

*XXII. Warning to be given beforehand for the Communion.*

Whereas every lay person is bound to receive the Holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once in a year, we do require every Minister to give warning to his parishioners publicly in the Church at morning prayer, the Sunday before every time of his administering that Holy Sacrament, for their better preparation of themselves ; which said warning we enjoin the said parishioners to accept and obey, under the penalty and danger of the law.

*XXIII. Students in Colleges to receive the Communion four times a Year.*

In all colleges and halls within both the Universities, the Masters and fellows, such especially as have any pupils, shall be careful that all their said pupils, and the rest that remain amongst them, be well brought up, and thoroughly instructed in points of religion, and that they do diligently frequent public service and sermons, and receive the Holy Communion ; which we ordain to be administered in all such colleges and halls the first or second Sunday of every month, requiring all the said Masters, fellows, and scholars, and all the rest of the students, officers, and all other the servants there, so to be ordered, that every one of them shall communicate four times in the year at the least, kneeling reverently and decently upon their knees, ac-

ording to the order of the Communion Book prescribed in that behalf.

**XXIV.** *Copes to be worn in Cathedral Churches by those that administer the Communion.*

In all Cathedral and Collegiate Churches, the Holy Communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary, the principal Minister using a decent cope, and being assisted with the gospeller and epistler agreeably, according to the advertisements published anno 7 Eliz. The said Communion to be administered at such times, and with such limitation, as is specified in the Book of Common Prayer. Provided, That no such limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters, or Heads of Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Petty Canons, Singing Men, and all others of the foundation, shall receive the Communion four times yearly at the least.

**XXV.** *Surplices and Hoods to be worn in Cathedral Churches when there is no Communion.*

In the time of Divine Service and Prayer, in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear surplices; saving that all Deans, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries, being graduates, shall daily, at the times both of prayer and preaching, wear with their surplices such hoods as are agreeable to their degrees.

**XXVI.** *Notorious Offenders not to be admitted to the Communion.*

No Minister shall in any wise admit to the receiving of the Holy Communion, any of his cure or flock, which be openly known to live in sin notorious, without repentance; nor any who have maliciously and openly contended with their neighbours, until they shall be reconciled; nor any churchwardens or side-men, who having taken their oaths to present to their ordinaries all such public offences as they are particularly charged to inquire of in their several parishes, shall (notwith-



standing their said oaths, and that their faithful discharging of them is the chief means whereby public sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously, incur the horrible crime of perjury, either in neglecting or in refusing to present such of the said enormities and public offences, as they know themselves to be committed in their said parishes, or are notoriously offensive to the congregation there; although they be urged by some of their neighbours, or by their Minister, or by their ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of perjury.

XXVII. *Schismatics not to be admitted to the Communion.*

No Minister, when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension, nor under the like pain to any that refuse to be present at public prayers, according to the orders of the Church of England; nor to any that are common and notorious depravers of the Book of Common Prayer and Administration of the Sacraments, and of the orders, rites, and ceremonies therein prescribed, or of any thing that is contained in any of the articles agreed upon in the Convocation, one thousand five hundred sixty and two, or of any thing contained in the book of ordering the Priests and Bishops; or to any that have spoken against and depraved his Majesty's sovereign authority in causes ecclesiastical; except every such person shall first acknowledge to the Minister, before the churchwardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall first do the same under his hand-writing, to be delivered to the Minister, and by him sent to the Bishop of the Diocese, or ordinary of the place. Provided, That every Minister so repelling any, as is specified either in this or in the next precedent Constitution, shall, upon complaint, or being required by the ordinary, signify the cause thereof unto him, and therein obey his order and direction.

XXVIII. *Strangers not to be admitted to the Communion.*

The churchwardens or questmen, and their assistants, shall

mark, as well as the minister, whether all and every of the parishioners come so often every year to the Holy Communion, as the laws and our Constitutions do require ; and whether any strangers come often and commonly from other parishes to their Church ; and shall show their minister of them, lest perhaps they be admitted to the LORD'S Table amongst others, which they shall forbid ; and remit such home to their own Parish Churches and ministers, there to receive the Communion with the rest of their own neighbours.

XXIX. *Fathers not to be Godfathers in Baptism, and Children not Communicants.*

No parent shall be urged to be present, nor be admitted to answer as Godfather for his own child ; nor any Godfather or Godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf : neither shall any person be admitted Godfather or Godmother to any child at Christening or Confirmation, before the said person so undertaking hath received the Holy Communion.

XXX. *The lawful use of the Cross in Baptism explained.*

We are sorry that his Majesty's most princely care and pains taken in the Conference at Hampton Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple, as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy king, because he therein followeth the rules of the Scriptures, and the practice of the Primitive Church ; we do commend to all the true members of the Church of England these our directions and observations ensuing.

First, it is to be observed, that although the Jews and Ethnics derided both the Apostles and the rest of the Christians for preaching and believing in Him Who was crucified upon the cross ; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the

cross, as they rather rejoiced and triumphed in it. Yea, the HOLY GHOST by the mouths of the Apostles did honour the name of the cross (being hateful among the Jews) so far, that under it He comprehended not only CHRIST crucified, but the force, effects, and merits of His Death and Passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the cross begat a reverend estimation even in the Apostles' times (for ought that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their LORD and SAVIOUR, Who died for them upon the cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to His service, whose benefits bestowed upon them in baptism the name of the cross did represent. And this use of the sign of the cross in baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of CHRIST's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient fathers.

Thirdly, it must be confessed, that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of GOD, nor offend the minds of sober men; and only departed from them in those

particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in baptism hath been retained in this Church, both by the judgment and practice of those reverend fathers and great divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth ; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion Book in King Edward the Sixth his days, and by the Harmony of Confessions of later years ; because indeed the use of this sign in baptism was ever accompanied here with such sufficient cautions and exceptions against all popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of popery, hath ever held and taught, and so doth hold and teach still, that the sign of the cross used in baptism is no part of the substance of that sacrament : for when the Minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words, "I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST," the infant is fully and perfectly baptized. So as the sign of the cross being afterwards used, doth neither add any thing to the virtue and perfection of baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion Book, that the infant baptized is, by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of CHRIST's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the cross. So that for the very remembrance of the cross, which is very precious to all them that rightly believe in JESUS CHRIST, and in the other respects mentioned, the Church of England hath retained still the sign of it in baptism : following therein the primitive and Apostolical Churches, and accounting it a lawful outward ceremony and

honourable badge, whereby the infant is dedicated to the service of Him that died upon the cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the sign of the cross in baptism, being thus purged from all popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the word of GOD, and the judgment of all the ancient fathers, we hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority; considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.

XXXI. *Four solemn times appointed for the making of Ministers.*

Forasmuch as the ancient fathers of the Church, led by example of the Apostles, appointed prayers and fasts to be used at the solemn ordering of ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred: we, following their holy and religious example, do constitute and decree, that no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Fejunia quatuor temporum*, commonly called "Ember weeks," appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England: and that this be done in the cathedral or parish-church where the Bishop resideth, and in the time of divine service, in the presence not only of the Archdeacon, but of the Dean and two Prebendaries at the least, or (if they shall happen by any lawful cause, to be let or hindered) in the presence of four other grave persons, being masters of arts at the least, and allowed for public preachers.

XXXII. *None to be made Deacon and Minister both in one day.*

The office of Deacon being a step or degree to the ministry,

according to the judgment of the ancient fathers, and the practice of the primitive Church ; we do ordain and appoint, that hereafter no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together upon one day ; but that the order in that behalf prescribed in the book of making and consecrating Bishops, Priests, and Deacons, be strictly observed. Not that always every Deacon should be kept from the ministry for a whole year, when the Bishop shall find good cause to the contrary ; but that there being now four times appointed in every year for the ordination of Deacons and Ministers, there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of priesthood.

XXXIII. *The Titles of such as are to be made Ministers.*

It hath been long since provided by many decrees of the ancient fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be admitted into sacred orders, except he shall at that time exhibit to the Bishop, of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in that diocese ; or shall bring to the said Bishop a true and undoubted certificate, that either he is provided of some church within the said diocese, where he may attend the cure of souls, or of some Minister's place vacant, either in the cathedral church of that diocese, or in some other collegiate church therein also situate, where he may execute his ministry ; or that he is a fellow, or in right as a fellow, or to be a conduct or chaplain in some college in Cambridge or Oxford ; or except he be a master of arts of five years' standing, that liveth of his own charge in either of the Universities ; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted either to some benefice or curateship then void. And if any Bishop shall admit any person into the ministry, that hath none of these titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living. And if the said Bishop

shall refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of orders by the space of a year.

XXXIV. *The Quality of such as are to be made Ministers.*

No Bishop shall henceforth admit any person into sacred orders, which is not of his own diocese, except he be either of one of the Universities of this realm, or except he shall bring letters dimissory (so termed) from the Bishop of whose diocese he is ; and desiring to be a Deacon, is three and twenty years old ; and to be a Priest, four and twenty years complete ; and hath taken some degree of school in either of the said Universities ; or at the least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the Holy Scriptures ; and except moreover he shall then exhibit letters testimonial of his good life and conversation, under the seal of some college of Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

XXXV. *The Examination of such as are to be made Ministers.*

The Bishop, before he admit any person to holy orders, shall diligently examine him in the presence of those ministers that shall assist him at the imposition of hands : and if the said Bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of hands, shall be of his cathedral church, if they may conveniently be had, or other sufficient preachers of the same diocese, to the number of three at the least : and if any Bishop or suffragan shall admit any to sacred orders who is not so qualified and examined, as before we have ordained, the Archbishop of his province, having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or suffragan

so offending, from making either Deacons or Priests for the space of two years.

XXXVI. *Subscriptions required of such as are to be made  
Ministers.*<sup>1</sup>

No person shall hereafter be received into the ministry, nor either by institution or collation admitted to any ecclesiastical living, nor suffered to preach, to catechize, or to be a lecturer or reader of divinity in either University, or in any cathedral or collegiate church, city, or market town, parish church, chapel, or in any other place within this realm, except he be licensed either by the Archbishop, or by the Bishop of the diocese, where he is to be placed, under their hands and seals, or by one of the two Universities under their seal likewise ; and except he shall first subscribe to these three articles following, in such manner and sort as we have here appointed.

I. That the King's Majesty, under GOD, is the only supreme Governor of this realm, and of all others his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal ; and that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual within his Majesty's said realms, dominions, and countries.

II. That the Book of Common Prayer, and of ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the word of GOD, and that it may lawfully so be used ; and that he himself will use the form in the said book prescribed, in public prayer, and administration of the sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy in the Convocation holden at London in the year of our LORD GOD one thousand five hundred sixty and two ; and that he acknowledgeth all and every the articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the word of GOD.

<sup>1</sup> The 36th, 37th, 38th, and 40th Canons were somewhat altered in 1865.



To these three articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and surname, viz., "I *N. N.* do willingly and *ex animo* subscribe to these three articles above mentioned, and to all things that are contained in them." And if any Bishop shall ordain, admit, or license any, as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of orders and licenses to preach, for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the law, and his Majesty's censure.

XXXVII. *Subscription before the Diocesan.*

None licensed, as is aforesaid, to preach, read lecture, or catechize, coming to reside in any diocese, shall be permitted there to preach, read lecture, catechize, or minister the Sacraments, or to execute any other ecclesiastical function, by what authority soever he be thereunto admitted, unless he first consent and subscribe to the three articles before mentioned, in the presence of the Bishop of the diocese, wherein he is to preach, read lecture, catechize, or administer the sacraments, as aforesaid.

XXXVIII. *Revolters after subscription censured.*

If any minister, after he hath once subscribed to the said three articles, shall omit to use the form of prayer, or any of the orders or ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he do not reform and submit himself, let him be excommunicated; and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

LV. *The Form of a Prayer to be used by all Preachers before their Sermons.*

Before all sermons, lectures, and homilies, the preachers and Ministers shall move the people to join with them in prayer in this form, or to this effect, as briefly as conveniently they may; Ye shall pray for CHRIST'S Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout

the whole world, and especially for the Churches of England, Scotland, and Ireland : and herein I require you most especially to pray for the king's most excellent majesty, our Sovereign Lord JAMES, King of England, Scotland, France, and Ireland, defender of the faith, and supreme governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal : ye shall also pray for our gracious Queen ANNE, the noble prince HENRY, and the rest of the king and queen's royal issue : ye shall also pray for the Ministers of GOD's holy word and sacraments, as well Archbishops and Bishops, as other pastors and curates : ye shall also pray for the king's most honourable council, and for all the nobility and magistrates of this realm ; that all and every of these, in their several callings, may serve truly and painfully to the glory of GOD, and the edifying and well governing of His people, remembering the account that they must make : also ye shall pray for the whole commons of this realm, that they may live in the true faith and fear of GOD, in humble obedience to the king, and brotherly charity one to another. Finally, let us praise GOD for all those which are departed out of this life in the faith of CHRIST, and pray unto GOD, that we may have grace to direct our lives after their good example ; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting ; always concluding with the LORD's Prayer.

LVIII. *Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*

Every Minister saying the public prayers, or ministering the Sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the ordinary. Furthermore, such Ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the Universities are agreeable to their degrees, which no Minister shall wear (being no graduate)

under pain of suspension. Notwithstanding it shall be lawful for such Ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk.

LIX. *Ministers to catechize every Sunday.*

Every parson, vicar, or curate, upon every Sunday and holy-day, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the LORD'S Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid: let them be suspended by their ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated.

LX. *Confirmation to be performed once in three Years.*

Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of GOD, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call *Confirmation*; and that this holy action hath been accustomed in the Church in former ages, to be performed in the Bishop's

visitation every third year; we will and appoint, That every Bishop or his suffragan, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of confirmation the next year after, as he may conveniently.

*LXI. Ministers to prepare Children for Confirmation.*

Every Minister, that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith according to the Catechism in the said book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed.

*LXII. Ministers not to marry any Persons without Banns, or License.*

No Minister, upon pain of suspension *per triennium ipso facto*, shall celebrate matrimony between any persons, without a faculty or license granted by some of the persons in these our Constitutions expressed, except the banns of matrimony have been first published three several Sundays, or holy-days, in the time of Divine Service, in the parish-churches and chapels where the said parties dwell, according to the Book of Common Prayer. Neither shall any Minister, upon the like pain, under any pretence whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said churches or chapels where one of them dwelleth, and likewise in time of Divine Service; nor when banns are thrice asked, and no license in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by

sufficient testimony, signify to him their consents given to the said marriage.

LXIV. *Ministers solemnly to bid Holy-days.*

Every parson, vicar, or curate, shall in his several charge declare to the people, every Sunday at the time appointed in the Communion Book, whether there be any Holy-days or fasting-days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it.

LXXX. *The great Bible, and Book of Common Prayer, to be had in every Church.*

The churchwardens or questmen of every church and chapel shall, at the charge of the parish, provide the Book of Common Prayer, lately explained in some few points by his Majesty's authority, according to the laws and his Highness's prerogative in that behalf, and that with all convenient speed, but at the furthest within two months after the publishing of these our Constitutions. And if any parishes be yet unfurnished of the Bible of the largest volume, or of the Books of Homilies allowed by authority, the said churchwardens shall within convenient time provide the same at the like charge of the parish.

LXXXI. *A Font of Stone for Baptism in every Church.*

According to a former Constitution, too much neglected in many places, we appoint, that there shall be a font of stone in every church and chapel where baptism is to be ministered; the same to be set in the ancient usual places: in which only font the Minister shall baptize publicly.

LXXXII. *A decent Communion-table in every Church.*

Whereas we have no doubt, but that in all churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the Holy Communion, we appoint, that the same tables shall from time to time be kept and used in sufficient and seemly manner, and covered, in time

of Divine Service, with a carpet of silk or other decent stuff, thought meet by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the ministration, as becometh that table, and so stand, saving when the said Holy Communion is to be administered : at which time the same shall be placed in so good sort within the church or chancel, as thereby the Minister may be more conveniently heard of the Communicants in his prayer and ministration, and the Communicants also more conveniently, and in more number, may communicate with the said Minister ; and that the Ten Commandments be set up on the east end of every church and chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said churches and chapels, in places convenient ; and likewise that a convenient seat be made for the Minister to read service in. All these to be done at the charge of the parish.

*LXXXIII. A Pulpit to be provided in every Church.*

The churchwardens or questmen, at the common charge of the parishioners in every church, shall provide a comely and decent pulpit to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the preaching of GOD's Word.

*LXXXIV. A Chest for Alms in every Church.*

The churchwardens shall provide and have, within three months after the publishing of these Constitutions, a strong chest, with a hole in the upper part thereof, to be provided at the charge of the parish, (if there be none such already provided,) having three keys ; of which one shall remain in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the churchwardens for the time being : which chest they shall set and fasten in the most convenient place, to the intent the parishioners may put into it their alms for their poor neighbours. And the Parson, Vicar, or Curate shall diligently, from time to time, and especially when men make their testaments, call upon, exhort, and move their neighbours to confer and give, as they

may well spare, to the said chest; declaring unto them, that whereas heretofore they have been diligent to bestow much substance otherwise than GOD commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth GOD; and that also whatsoever is given for their comfort is given to CHRIST Himself, and is so accepted of Him, that He will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys shall yearly, quarterly, or oftener, (as need requireth,) take out of the chest and distribute the same in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours.

CXII. *Non-Communicants at Easter to be presented.*

The Minister, churchwardens, questmen, and assistants of every parish church and chapel, shall yearly, within forty days after Easter, exhibit to the Bishop or his Chancellor the names and surnames of all the parishioners, as well men as women, which being of the age of sixteen years received not the Communion at Easter before.

FORMS OF PRAYER IN PUBLIC WORSHIP.

“Our SAVIOUR, His Apostles, and the Primitive Christians never joined (as far as we can prove) in any prayers, but pre-composed set forms only,” (*Wheatley*,) both in the service of the Temple and the Synagogue. Our LORD, and S. John the Baptist, both taught their disciples forms of prayer. See *S. Luke* xi. 1-4. There are forms of prayer or praise recorded, or alluded to in Holy Scripture. See *Ex.* xv. 1, 20, 21; *Num.* vi. 22-27; x. 35, 36; *Deut.* xxi. 7, 8; xxvi. 3-15; *Joshua* viii. 33, 34; *Hos.* xiv. 2, 3; *Joel* ii. 17; *the whole of the Psalms*; 2 *Chron.* xxix. 30; *Ezra* iii. 10, 11; *Acts* ii. 42; xiii. 2, 3; *Rom.* xv. 5, 6; 1 *Cor.* xiv.; *Eph.* v. 19; 1 *Tim.* ii. 1. Our LORD and His Apostles adopted the usual *form* of Jewish service by singing the Paschal Hymn after supper. See *S. Matt.* xxvi. 30. Our LORD adapted the Form of Baptism. See *S. Matt.* xxviii. 18-20.

Forms of prayer in public worship were universal in the primitive ages of Christianity, and a large number of such forms have come down to us. Moreover they are to be preferred on the ground of utility. If *Rom. viii. 26* is true of private prayer, much more of public. Forms, especially those which were consecrated by age and the general use of the Church, are conducive to reverence. They preserve us from wandering thoughts and light modes of expression. They give us a more orderly method of prayer. They preserve us from unreality. They enable us to realise more fully "the Communion of Saints." It is hard of course to prove the necessity of that which the Church all over the world for upwards of fifteen hundred years practised without any suspicion that she was doing wrong, after the example of GOD's ancient people, our LORD, and His Apostles, but the above suggestions may assist in such proof. Objectors ought rather to *prove* the *illegality* of forms of prayer, not merely assert it, and then require us to prove that they are wrong.

# CONFIRMATION.

*From Bingham's Christian Antiquities.*

"Immediately after the persons came up out of the water, if the Bishop was present at the solemnity, they were presented to him in order to receive his benediction, which was a solemn prayer for the descent of the HOLY GHOST upon such as were baptized ; and to this prayer there was usually joined the ceremony of the Second Unction, and Imposition of Hands, and the sign of the Cross ; whence the whole action many times took these names, *χρίσμα*, the unction, *χειροθεσία*, the imposition of hands, and *σφραγίς*, the sign, or seal of the LORD, which are names much more common amongst the ancients than that of Confirmation. But by all these names they understood one, and the same thing, which was the Bishop's prayer for the descent of the Spirit upon persons who have been newly baptized. This was always administered together with baptism, if the Bishop, who was the ordinary minister of it, were present at the action. But if he was absent, as it usually happened to be in Churches at a distance



from the mother Church, or when persons were baptized in haste upon a sick bed, then Confirmation was deferred till the Bishop would have a convenient opportunity to visit them. Nor was this true only with respect to adult persons, but also with respect to infants, who were anciently Confirmed by imposition of hands, and the holy chrism or unction, as soon as they were baptized. All learned men, who have exactly considered this matter, as well papists as protestants, are agreed, that this was the ancient and general practice of the Church, to confirm infants as soon as they were baptized. . . . When the ancients call Confirmation a Sacrament, they always mean, that it is a part or ceremony of the Sacrament of Baptism. In which sense they give the name of Sacrament to many other things, which were only parts, or ceremonies, or attendants on it, such as exorcism, and the sign of the cross, which were Sacraments in the same sense as Confirmation. . . . The Church gave imposition of hands to all heretics upon their return to the Church : and this was to supply the deficiencies of that outward form of baptism, which could not grant them the graces of the Spirit, whilst they remained in heresy or schism. . . . Some will be apt to object that all Churches at present, as well protestant as popish, differ from the practice of the Primitive Church in this particular, that they now never administer Confirmation to infants, but only to adult persons, who can confirm their baptismal vow in their own persons. And this difference is readily owned as to practice. But then, if the question be about right, which is the more suitable and agreeable practice ? and whether we ought not to conform in every circumstance to the practice of the Primitive Church ? I suppose every Church in this case is best judge for herself, what is most for the edification of her children. And as no Church now thinks herself under any obligation to give the Eucharist to infants, because the Primitive Church for eight hundred years did so ; so neither does any Church judge herself bound to give Confirmation to infants from the same example. . . . In Confirmation there were four distinct ceremonies besides the consecration of the chrism, which were, the unction, the sign of the cross, imposition of hands, and prayer. The unction was commonly first in order, we learn from that of Tertullian, As soon as we are come out

of the water, we are anointed with the blessed unction. And then we receive imposition of hands, invoking the HOLY SPIRIT by a benediction. The first rise and origin of this unction is not exactly known, and the sentiments of learned men are various about it. . . . The opinion the ancients had of the necessity of Confirmation was, that it was not absolutely the same as that of baptism. For if men died immediately after baptism without imposition of hands, they were saved by their innocence which they had acquired in baptism. Confirmation was only necessary to those who were to live and fight with the world and invisible powers. Marks of disgrace and public censure were set upon such as voluntarily and carelessly omitted it. Such men were ordinarily denied the privilege of ecclesiastical promotion and holy orders. Nor were they permitted to administer lay baptism."

*From Jeremy Taylor's Discourse of Confirmation.*

"The holy fathers of the Primitive Church often have declared themselves in councils, and by a perpetual discipline, that such persons who are returned from sects and heresies into the bosom of the Church should not be rebaptized, but that Bishops should impose hands upon them in Confirmation. . .

"Confirmation is properly the perfection of baptism. As GOD first appointed us a ministry of new birth, so also hath He given to His Church the consequent ministry of a new strength. The Spirit moved a little upon the waters of baptism, and gave us the principles of life, but in Confirmation He makes us able to move ourselves. In the first He is the Spirit of Life, but in this He is the Spirit of strength and motion.

"It is certain that the fathers in a large symbolical and general sense call Confirmation a Sacrament, but mean not the same thing by that word when they apply it to Confirmation as they do when they apply it to Baptism and the LORD's Supper.

"CHRIST was baptised and so must we ; but after Baptism He had a new ministration for the reception of the HOLY GHOST ; and because this was done for our sakes, we also must follow that example. And this being done immediately before His entrance into the wilderness to be tempted of the devil, it

plainly describes to us the order of this ministry, and the blessing designed to us : after we are baptized, we need to be strengthened and confirmed *propter pugnam spiritualem* ; we are to fight against the flesh, the world, and the devil, and therefore must receive the ministration of the HOLY SPIRIT of GOD, which is the design, and proper work of Confirmation.

“In the Liturgy of King Edward the Sixth the Bishops used the sign of the cross upon the foreheads of them that were to be Confirmed. I do not find it since forbidden or revoked by any expression or intimation, saving only that it is omitted in our later offices ; and therefore it may seem to be permitted to the discretion of the Bishops, but yet not to be used unless where it may be for edification, and where it may be by the consent of the Church, at least, by interpretation.

“Confirmation is the consummation and perfection, the corroboration and strength of Baptism and baptismal grace.

“In Confirmation we receive the HOLY GHOST as the earnest of our inheritance, as the seal of our salvation : *καλοῦμεν σφραγίδα ὡς συντήρησιν καὶ τῆς δεσποτείας σημειώσιν*, saith Gregory Nazianzen.

“The way, which the Church of England and Ireland follows, is, that after infancy, but yet before they understand too much of sin, and when they can competently understand the fundamentals of religion, then it is good to bring them to be Confirmed, that the Spirit of GOD may prevent their youthful sins, and CHRIST by His Word and by His Spirit may enter and take possession at the same time. And thus it was in the Church of England long since provided and commanded by the laws of King Edgar, cap. 15, ‘That none should put off too long his being confirmed by the Bishop ;’ that is, as is best expounded by the perpetual practice almost ever since, as soon as ever by catechism and competent instruction they were prepared, it should not be deferred.”

#### OF THE WORD PRIEST.

The Greek and Latin words, which we translate *Priest*, are derived from words which signify holy : and so the word *Priest*,

according to the etymology, signifies him whose mere charge and function is about holy things, and therefore seems to be a most proper word to him, who is set apart to the holy public service and worship of GOD : especially when he is in the actual ministration of holy things. Wherefore in the rubrics, which direct him in his ministration of these holy public services, the word *Priest* is more commonly used, both by this Church and all the Primitive Churches Greek and Latin as far as I can find, and I believe it can scarce be found, that in any of the old Greek or Latin Liturgies the word *Presbyter* was used in the rubrics that direct the order of the service, but in the Greek, *ιερεὺς*, and in the Latin *Sacerdos*, which we in English translate *Priest*, which I suppose to be done upon this ground, that this word *Priest* is the most proper for him that ministers, in the time of his ministration. If it be objected, that according to the usual acceptation of the word it signifies him that offers up a sacrifice, and therefore cannot be allowed to a minister of the Gospel, who hath no sacrifice to offer ; it is answered, that the ministers of the Gospel have sacrifices to offer. 1 *S. Peter* ii. 5 : *ye are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices of prayer, praises, thanksgivings, &c.* In respect of these the ministers of the Gospel may be safely in a metaphorical sense called *Priests*, and in a more eminent manner than other Christians are, because they are taken from among men to offer up these sacrifices for others. But besides these spiritual sacrifices mentioned, the ministers of the Gospel have another sacrifice to offer, viz., the Unbloody Sacrifice as it was anciently called, the Commemorative Sacrifice of the death of CHRIST, which does as really and truly show forth *the death of Christ*, as those sacrifices under the law did foreshow it, and in respect of this Sacrifice of the Eucharist the ancients have usually called those that offer it up, *Priests.*" (*Sparrow.*)

## OF THE WORD ALTAR.

" *To the Editor of the Manchester Courier.*

" Sir,—From my earliest childhood I was taught that the Church of England is the Holy Catholic Church in this land, and

that it stands upon the basis of Scriptural and Primitive Christianity as opposed to Popish and Puritan developments. A noble standpoint, if true. I learnt moreover that the Reformation was simply a return to the true faith and practices of the early Church, which had been overlaid with many corruptions. This also was intelligible. What am I then to think of the apparent repudiation, in a Bishop's court, by his representative, of the word 'altar,' as applied to the Holy Table of the LORD? The remark of Mr. Justice Willes, 'that there are no altars, because sacrifices ceased at Calvary,' is simply absurd, and an illustration of the truth of an old proverb, '*ne sutor ultra crepidam.*' If the learned judge would look at his Bible he would find that there were many sacrifices besides those attended with shedding of blood, and that these were offered at altars of wood, as well as of stone or brass, and that such sacrifices no more ended than they began at Calvary. But this part of the subject it is not my intention to bring before your readers. That an ecclesiastical judge, Chancellor Christie, should of his private opinion rebuke a barrister for the use of a term which for eighteen centuries has been almost unanimously employed by the Church is most painful to reflecting minds. I will state my grounds briefly.

"1. The Chancellor condemns Holy Scripture. In this one instance will suffice:—'We have an altar whereof they have no right to eat which serve the Tabernacle,' (Heb. xiii. 10,) interpreted even by the great Nonconformist, R. Baxter, of the 'Sacramental Table.'

"2. The whole Primitive Church, for the first 300 years after CHRIST, is condemned, for according to Wheatley the Holy Table is only once called a table; constantly, and with one voice, it is called an altar. To quote one writer only out of many, one whose words from his connection with the Apostles are specially valuable. Ignatius, Bishop of Antioch, writing A.D. 107, says, 'Endeavour to have one Eucharist, for there is one Flesh of our LORD JESUS CHRIST, and one Cup in the Unity of His Blood; one Altar, as there is one Bishop with the Presbyters and Deacons.' (Ep. ad Philadelph. c. iv., p. 379.) So universally was the expression altar used that S. Athanasius

in the 4th century calling it a table, thought himself obliged to explain that by table he meant altar, that being the familiar name.

“3. The principal Reformers are condemned.

“Cranmer, not long before his death, writes in his answer to Gardiner, (b. iv., c. viii., p. 228,) ‘With no less reverence ought he that is baptized to come to the font than he that receiveth the Communion cometh to the Altar.’

“Ridley, in his last examination, (Works, p. 280,) ‘Your Lordship is not ignorant that this word ‘altare’ in the Scripture signifieth as well the altar whereupon the Jews were wont to make their burnt sacrifices as the Table of the LORD’s Supper.’

“Latimer, also in his last examination, ‘It may be called an altar, and so the Doctors call it in many places.’ (Foxe, vol. iii., p. 69.)

“4. A great cloud of witnesses, since the Reformation, whose names are household words among us, such as Wilson, of Sodor and Man, Beveridge, Andrewes, Overall, &c., &c., are also condemned.

“5. Certainly one Synod of the Church is condemned. That of 1640, decree 7, states:—‘It is and may be called an altar by us in that sense in which the Primitive Church called it an altar, and no other.’—Synodalia, p. 405.

“6. Certainly one of the reviewers at the last revision of the Prayer Book is condemned. Bishop Sparrow writes, (quoted by Hook, Ch. Dict., p. 22):—‘Let no man take offence at the word altar. It may fitly be called an altar.’

“7. The word occurs no less than forty-six times in the Office used at the Coronation of her present Majesty. (Notitia Eucharistica, p. 176, note.)

“8. Even Acts of Parliament are condemned.—See 59 Geo. III., c. 134, s. 6; 2 and 3 William IV., c. 61.

“Seeing, then, that these things are so, one would fain ask what in the opinion of the Chancellor of this Diocese is the Church of England, seeing that we are to look for guidance neither to Scripture, nor to the Primitive Church, nor to the Reformers, nor to ‘the consensus of all good Divines since the

Reformation,' (Scudamore,) nor even to Acts of Parliament? Is it the deliberate purpose of our rulers to destroy the Church and to make a position therein, if I may so speak, untenable by all serious men? What and whence is this new religion to which we are asked to give our assent, which thus would override Scripture, the Primitive Church, and every other authority which we have been brought up to respect? Are we to conclude that the Romish libel which we have always regarded as a horrid blasphemy has some truth in it after all, that the Church of England is not the Catholic Church, but a new religion? Sir, I write this letter in sorrow and shame that a person in the position of a Bishop's Chancellor should thus betray the citadel of the Church to its bitterest foes, both political and religious; for surely every one must know that unless that which is called the Church of England is the Catholic Church in this land, we are, as the political Dissenters and Romanists tell us, merely intruders into churches and holders of benefices and possessions which are not, and never were, our own.

"Yours, &c.,

"S. F. GREEN.

"Miles Platting, June 13."

#### SYMBOLICAL SIGNIFICATION ATTACHED TO THE VESTMENTS AND COLOURS BY THOSE WHO USE THEM.

*From an Address at S. Alban's, Holborn, by the Rev. A. H. Stanton, reported in the Daily News of Sept. 24, 1875.*

"He said that not only did he believe vestments were rationally represented in the service of GOD, but that they were without any doubt ordered by the Book of Common Prayer, wherein it was stated, 'And here it is to be noted that such ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England, by the authority of Parliament, in the Second year of the reign of King Edward VI.' These vestments were now in use in the Church of England at the present day, and were worn in memory of the Passion and Death of JESUS CHRIST.

The first vestment which the Priest put on was called the Amice, or handkerchief by which CHRIST was blindfolded and then buffeted; it was also significant of the bit of linen that was bound about our SAVIOUR'S head when He was laid in the grave. The Alb, a white garment, was typical of righteousness, and represented the garment (in the Greek a beautiful white one) in which JESUS was clothed in derision by Herod; it reached from the chin to the feet, and when it is put on by the Priest, he prays that he might be righteous. Then there came the Girdle, representing the scourging of CHRIST, which the Priest placed across his loins, at the same time asking Almighty GOD to give him the gift of chastity. The Maniple, or ligament which bound His hands to the pillar, and the Stole or cord which went round His neck when He was dragged before Pilate as king, crowned with thorns and a reed in His hand. The purple robe, or Chasuble, which was put upon JESUS when He was mocked. And the Cross upon the Priest's back was in remembrance of Calvary. Thus, all the vestments were symbolical of something, and yet enemies accused them of wearing gorgeous vestments in order that they might make themselves magnificent.

"With regard to the periodical changes in the colours of the vestments,—Green was worn upon ordinary occasions, because that colour was general, and was typical of the goodness of GOD; whenever there was neither commemoration or festival green was worn. Purple vestments signified penitence—fast days were symbolical of sin and sorrow; Red signified a martyr's day, and represented the coming down of the HOLY GHOST with fire; Black was worn to commemorate death; while White signified joyful occasions, e.g., at weddings and christenings among ourselves; they are worn on Feasts of our LORD, e.g., when we read that His raiment became white, and also on the Feasts of Virgins and Saints not Martyrs. These five colours were therefore of a teachable character, and 'in remembrance' of CHRIST. Speaking from the steps of the Altar, the Rev. A. H. Stanton went on to say that they were so situated to remind Priests that the Cross was placed upon a hill, the Hill of Calvary; while the burning candles represented CHRIST as the Light of the World."



# CONFESSION IN THE CHURCH OF ENGLAND.

*"To the Editor of the Times.*

"SIR,

"The subject of the inclosed declaration has of late engaged a large share of the public attention. If you think the document of sufficient importance to be inserted in your columns, will you, with your usual courtesy, do me the favour of publishing it?

"Your obedient servant,

"E. B. PUSEY.

"Christ Church, Oxford, Dec., 1873.

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## "DECLARATION ON CONFESSION AND ABSOLUTION, AS SET FORTH BY THE CHURCH OF ENGLAND.

"We, the undersigned, Priests of the Church of England, considering that serious misapprehensions as to the teaching of the Church of England on the subject of Confession and Absolution are widely prevalent, and that these misapprehensions lead to serious evils, hereby declare, for the truth's sake and in the fear of GOD, what we hold and teach on the subject, with special reference to the points which have been brought under discussion.

"1. We believe and profess that Almighty GOD has promised forgiveness of sins, through the Precious Blood of JESUS CHRIST, to all who turn to Him, with true sorrow for sin, out of unfeigned and sincere love to Him, with lively faith in JESUS CHRIST, and with full purpose of amendment of life.

"2. We also believe and profess that our LORD JESUS CHRIST has instituted in His Church a special means for the remission of sin after baptism, and for the relief of consciences, which special means the Church of England retains and administers as part of her Catholic heritage.

"3. We affirm that, to use the language of the Homily, 'Absolution hath the promise of forgiveness of sin,'<sup>1</sup> although, the

<sup>1</sup> Homily "of Common Prayer and Sacraments."

Homily adds, 'by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands,' and 'therefore,' it says, 'Absolution is no such Sacrament as Baptism and the Communion are.'<sup>1</sup> We hold it to be clearly impossible that the Church of England in Art. XXV. can have meant to disparage the ministry of Absolution any more than she can have meant to disparage the rites of Confirmation and Ordination, which she solemnly administers. We believe that GOD, through Absolution, confers an inward spiritual grace and the authoritative assurance of His forgiveness on those who receive it with faith and repentance, as in Confirmation and Ordination He confers grace on those who rightly receive the same.

"4. In our Ordination, as Priests of the Church of England, the words of our LORD to His Apostles, 'Receive ye the HOLY GHOST; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained,' were applied to us individually. Thus it appears that the Church of England considers this commission to be not a temporary endowment of the Apostles, but a gift lasting to the end of time. It was said to each of us, 'Receive the HOLY GHOST for the office and work of a Priest of the Church of GOD, now committed unto thee by the imposition of hands;' and then followed the words, 'Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.'<sup>2</sup>

"5. We are not here concerned with the two forms of Absolution which the Priest is directed to pronounce after the general confession of sins in the Morning and Evening Prayer and in the Communion Service. The only form of words provided for us in the Book of Common Prayer for applying the absolving power to individual souls runs thus:—'Our LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me I absolve thee from all thy sins, in the name of the FATHER, and of the SON, and of the HOLY GHOST.

<sup>1</sup> Homily "of Common Prayer and Sacraments."

<sup>2</sup> "The Form and Manner of Ordering of Priests."

Amen.<sup>1</sup> Upon this we remark, first, that in these words forgiveness of sins is ascribed to our LORD JESUS CHRIST, yet that the Priest, acting by a delegated authority and as an instrument, does through these words, convey the absolving grace; and, secondly, that the absolution from sins cannot be understood to be the removal of any censures of the Church, because (a) the sins from which the penitent is absolved are presupposed to be sins known previously to himself and GOD only; (b) the words of the Latin form relating to those censures are omitted in our English form; and (c) the release from excommunication is in Article XXXIII. reserved to 'a Judge that hath authority thereunto.'

"6. This provision, moreover, shows that the Church of England, when speaking of 'the benefit of absolution,' and empowering her Priests to absolve, means them to use a definite form of absolution, and does not merely contemplate a general reference to the promises of the Gospel.

"7. In the Service for 'The Visitation of the Sick,' the Church of England orders that the sick man shall even 'be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter.' When the Church requires that the sick man should, in such case, be moved to make a special confession of his sins, we cannot suppose her thereby to rule that her members are bound to defer to a death-bed (which they may never see) what they know to be good for their souls. We observe that the words 'be moved to' were added in 1661, and that, therefore, at the last revision of the Book of Common Prayer the Church of England affirmed the duty of exhorting to confession in certain cases more strongly than at the date of the Reformation, probably because the practice had fallen into abeyance during the Great Rebellion.

"8. The Church of England also, holding it 'requisite that no man should come to the Holy Communion but with a full trust in GOD'S mercy, and with a quiet conscience,' commands the minister to bid 'any' one who 'cannot quiet his own conscience herein' to come to him, or 'to some other discreet and

<sup>1</sup> "The Order for the Visitation of the Sick."

learned minister of GOD's Word, and open his grief, that by the ministry of GOD's Holy Word he may receive the benefit of absolution, together with,' and, therefore, as distinct from, 'ghostly counsel and advice ;'<sup>1</sup> and since she directs that this invitation should be repeated in giving warning of Holy Communion, and Holy Communion is constantly offered to all, it follows that the use of Confession may be, at least in some cases, of not unfrequent occurrence.

"9. We believe that the Church left it to the consciences of individuals, according to their sense of their needs, to decide whether they would confess or not, as expressed in that charitable exhortation of the first English Prayer Book, 'requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest ; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to GOD, and the general confession to the Church, but in all things to follow and keep the rule of charity ; and every man to be satisfied with his own conscience, not judging other men's minds or consciences ; whereas he hath no warrant of GOD's Word to the same.' And although this passage was omitted in the second Prayer Book, yet that its principle was not repudiated may be gathered from the 'Act for the Uniformity of Service' (1552), which, while authorising the second Prayer Book, asserts the former book to be 'agreeable to the Word of GOD and the Primitive Church.'

"10. We would further observe that the Church of England has nowhere limited the occasions upon which her priests should exercise the office which she commits to them at their ordination ; and that to command her priests in two of her offices to hear confessions, if made, cannot be construed negatively into a command not to receive confessions on any other occasions. But, in fact, (see above, No. 7, 8,) the two occasions specified do practically comprise the whole of the adult life. A succession of Divines of great repute in the Church of England, from the very time when the English Prayer Book was framed, speak highly

<sup>1</sup> Exhortation in the Service for Holy Communion.

of Confession, without limiting the occasions upon which, or the frequency with which, it should be used ; and the 113th Canon, framed in the Convocation of 1603, recognised Confession as a then existing practice, in that it decreed, under the severest penalties, that 'if any man confess his secret and hidden sins to the minister for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him . . . the said minister . . . do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same.)'

"II. While, then, we hold that the formularies of the Church of England do not authorise any Priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish Priest in requiring private confession as a condition of receiving Holy Communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession, are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to such confession. In insisting on this as the plain meaning of the authorised language of the Church of England, we believe ourselves to be discharging our duty as her faithful ministers.

"ASHWELL, A. R., Canon of Chichester.

BAKER, HENRY W., Vicar of Monkland.

BARTHOLOMEW, CH. CH., Vicar of Cornwood, and Rural Dean of Plympton.

BENSON, R. M., Incumbent of Cowley S. John, Oxford.

BUTLER, WILLIAM J., Vicar of Wantage, and Rural Dean.

CARTER, T. T., Rector of Clewer.

CHAMBERS, J. C., Vicar of S. Mary's, Soho.

CHURTON, EDW., Rector of Crayke, and Archdeacon of Cleveland.

DENISON, GEORGE A., Vicar of East Brent, and Archdeacon of Taunton.

GALTON, J. L., Rector of S. Sidwell's, Exeter.

- GILBERTSON, LEWIS, Rector of Braunston.  
GREY, FRANCIS R., Rector of Morpeth.  
GRUEBER, C. L., Vicar of S. James's, Hambridge.  
KEBLE, THOS., Jun., Bisley.  
KING, EDWARD, D.D., Canon of Christ Church,  
Oxford.  
LIDDELL, ROBERT, Incumbent of S. Paul's, Knights-  
bridge.  
LIDDON, H. P., D.D., Canon of S. Paul's, London.  
MAC COLL, M., Rector of S. Botolph's, Billingsgate,  
London.  
MACKONCHIE, A. H., Perpetual Curate of S. Alban's,  
Holborn.  
MAYOW, M. W., Rector of Southam, and Rural Dean.  
MEDD, P. G., Senior Fellow of University College,  
Oxford.  
MURRAY, F. H., Rector of Chislehurst.  
PUSEY, E. B., D.D., Canon of Christ Church, Oxford.  
RANDALL, R. W., Incumbent of All Saints', Clifton.  
SHARP, JOHN, Vicar of Horbury.  
SKINNER, JAMES, Vicar of Newlands, Great Malvern.  
WHITE, G. C., Vicar of S. Barnabas', Pimlico.  
WILLIAMS, G., Vicar of Ringwood.  
WILSON, R. F., Vicar of Rownhams, Southampton."

EXPLANATION OF CERTAIN ECCLESIASTICAL  
TERMS NOT EXPLAINED IN THE FOREGOING  
PAGES, adapted from the *Directorium Anglicanum*.

*Ablution.* The cleansing of the Chalice after the Celebration of the Eucharist.

*Alb.* The lawn or linen Vestment worn by the Minister at the Eucharist.

*Amice.* The Vestment which is worn on the shoulders over the Cassock and covers the neck, turning over the Alb.

*Amyss.* A Cape lined with fur.

*Antependium.* See *Frontal*.

*Birretta.* The square cap worn by the Clergy.

*Burse.* The case for the Corporal.

*Cassock.* The long garment worn by Ecclesiastics under their Official Vestments ; usually black, and for Bishops purple.

*Chalice cover.* "The fair linen cloth" with which the Blessed Sacrament is covered after Communion.

*Chalice veil.* The silk cover of the Chalice when it is first put on the Altar.

*Chasuble.* The Eucharistic Vestment of the Priest.

*Chimere.* The Bishop's ordinary Dress, worn over the Rochet.

*Cope.* The long embroidered Cloak of silk worn by the Priest at certain offices of the Church.

*Corona.* A Crown or circlet suspended from the roof of the Church to hold lights, hence, *corona lucis*, crown of light, its usual appearance.

*Cotta.* A short Surplice.

*Dossel.* Ornamented cloth or silk, &c., at the back of an Altar, or Throne.

*Epistoler.* The reader of the Epistle in the Communion Service.

*Faldstool.* A moveable stool for the Litany, &c.

*Feria.* An ordinary week day, not festival. Hence *ferial*.

*Footpace.* The raised dais on which the Altar stands.

*Frontal.* The Vestment hung in front of the Altar, called also *Antependium*.

*Gospeller.* The reader of the Gospel in the Communion Service.

*Introit,* from *introitum*, the entrance. A psalm sung as the Priest enters the Sanctuary.

*Lectern.* A moveable desk from which the Lessons are read.

*Ophreys.* A band or bands of gold or embroidery affixed to Vestments.

*Pall, (Pallium.)* The ensign of jurisdiction worn by Archbishops.

*Pastoral* (belonging to a Shepherd) *Staff.* The Crooked Staff of a Bishop.

*Piscina.* A water-drain for ablutions, &c., on the south side of the Sanctuary.

*Plain Song.* The Ecclesiastic tone, popularly called Gregorian.

*Præces, Prayers.* The short Petitions following the LORD's Prayer, after the Creed in the Morning and Evening Service.

*Prie Dieu.* A small Prayer-desk in the Sanctuary.

*Reredos.* A screen or back placed between the Altar and the east wall.

*Reatable.* A shelf between the Altar and east wall.

*Sanctuary, or Sacrarium.* The space inclosed by the Altar rails.

*Sacristan.* The Keeper of the *sacred* things of Divine Service.

*Sacristy.* Vestry.

*Sedilia.* Seats for the officiating Clergy on the south side of the Altar.

*Stole.* The Vestment worn over the shoulders of Priests as a badge of their office.

*Super-Altar.* The ledge at the back of the Altar.

*Super-Frontal.* The silk or stuff covering which falls over the Frontal of the Altar.

## THE SHAPE OF OUR CHURCHES.

"The fabric of the Church, as to the nave or body, was built somewhat in the form and fashion of a ship, which very figure might remind us thus much : that we were in this world as in a sea, tossed and hurried with the troublesome waves and boisterous winds of diverse temptations, which we could not be carried safely through, to our haven of rest and happiness, but only in the ship of the Church. The Church of old was parted into two parts. *Navis*, the Nave, or body of the Church ; and *Sacrarium*, the Chancel. The first, the *Nave*, was common to all the people that were accounted worthy to join in the Church's service : the *Chancel* was proper and peculiar to the Priests and sacred persons. The *Nave* represents the visible world, and the *Chancel* typifies Heaven." (*Sparrow.*)



### LIST OF THE CHIEF EARLY CHRISTIAN FATHERS, WITH DATES.

Ambrose, S.,	born A.D. 340,	died A.D. 397
Athanasius, S.,	„ 296,	„ 373
Augustine, S.,	„ 354,	„ 430
Basil, S.,	„ 329,	„ 379
Chrysostom, S.,	„ 354,	„ 407
Clemens Alexandrinus, S.,	„	220
Clemens Romanus, S.,	„	102
Cyprian, S.,	„ 200,	„ 258
Cyril, S.,	„ 376,	„ 444
Epiphanius, S.,	„ 310,	„ 403
Gregory the Great, S.,	„ 544,	„ 604
Ignatius, S.,	„	107
Irenæus, S.,	„ 146,	„ 202
Jerome, S.,	„ 346,	„ 420
Justin Martyr, S.,	„ 103,	„ 167
Origen,	„ 185,	„ 254
Polycarp, S.,	„ 71,	„ 167
Tertullian,	„ 160,	„ 240

### LIST OF THE PRINCIPAL COMMENTATORS ON THE ENGLISH PRAYER BOOK.

*Adapted from the Annotated Prayer Book.*

*Cardwell.* Documentary Annals, Conferences, Synodalia.

*Comber.* On the Common Prayer.

*Cosin.* Notes and Collections on the Prayer Book.

*Freeman.* Principles of Divine Service.

*Lathbury.* History of the Prayer Book.

*L'Estrange.* Alliance of Divine Offices.

*Palmer.* Origines Liturgicæ.

*Procter.* History of the Prayer Book.

*Sparrow.* Rationale of the Prayer Book.

*Wheatley.* On the Common Prayer.

To which may be added,—

The Interleaved Prayer Book.

*Hooker.* Ecclesiastical Polity, Book V.

*Sadler.* Church Doctrine, Bible Truth.

## DISSENTING TESTIMONY TO THE VALUE OF THE PRAYER BOOK.

*From the British Quarterly Review.*

“It contains some of the best liturgical elements of the Christian Church, shaped and supplemented at a period which excited intensest religious feelings, by men of eminent piety, of vast theological knowledge, and of great intellectual power; at a period too, when our marvellous English speech, though in a state of flux and transition, was, in competent hands, an instrument of most nervous, majestic, and beautiful expression. The archaic tinge, which the lapse of three centuries has given to these compositions, only enhances their mature and reverend grace. In conjunction with the Bible and Shakespeare, it has had a mighty influence in preserving to us the stately and weighty forms of Tudor speech—so eminently fitted for the language of prayer. Perhaps no devotional manual has so successfully avoided the effusion of mere religious sentiment, and at the same time embodied the manly tendencies of the deeply religious heart. Unlike the Breviaries, Litanies, and Manuals of France, Italy and Spain, as well as of English Roman Catholicism, which address themselves chiefly to the emotions, and often minister to that which is morbid in feeling and repulsive in taste, on the ground that they are designed for the ignorant masses of the people, the Book of Common Prayer is as noble in thought as it is stimulating in feeling. It satisfies the taste of the most cultured, while it is perfectly simple to the most ignorant. Like the old Latin hymns, it is majestic and undemonstrative, and works its spell upon the worshippers by the simple force of its statements, and the calm intensity of its earnestness. It has none of the sensuousness and sentimentality that characterise many prayers and hymns, and yet it is instinct with devotional feeling. It ministers to robustness as well as tenderness of religious life, and is a wonderful expression of the religious characteristics of the

English nation ; although to more sensuous nations like the French and Spanish it would seem cold, and distant, and rigid. Very precious are many of its prayers ; and could the dubious sacerdotalism and the ecclesiastical polemics with which they have really nothing to do, be discharged from them, their severe simplicity, their spiritual wisdom, their compressed meanings, their chastened reverence, and their deep and solemn pathos, would commend them to all religious hearts. We can scarcely wonder therefore that the Book of Common Prayer should be so far removed from the conditions under which ordinary books live, and from the feelings with which they are regarded. It is an ark of GOD, which has contained many precious things, and around which great memories gather."







